

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

HOLIDAY REFLECTIONS.

THE snatch of rest which usually intervenes between the prorogation of Parliament and the middle of October is approaching its termination. Some of our readers, perhaps, may be of opinion that it were better to leave it wholly undisturbed, up to the full limit of its duration, by any serious reference to the work that is in prospect. In the main, no doubt, they are right. There is nothing more likely to excite impatience of temper in the minds of lads at home for the holidays than frequent dropping remarks intended to bring under their notice the arduousness of the duties they will be expected to perform when they return to their scholastic engagements at the beginning of next term. We have no intention of making this mistake in regard to the next campaign of the friends of religious equality. It is taken for granted by a large majority of them that they have before them a stage of their late enterprise which will make large demands upon their faith, their energy, and their self-sacrifice. Our object, at present, is simply to suggest to them two or three topics of encouragement which may help at least to assure them that they are not about to commit themselves to an undertaking in respect of which their efforts will be barren of practical results. They cannot perhaps reasonably anticipate large visible triumphs. It may even be that appearances will for some time to come tell against them, and that their work will evoke stronger opposition than up to now they have been called upon to face. But, on the other hand, they may take note of some moral certainties the proximate force of which will greatly conduce to the not very distant realisation of their hopes. One or two of these we venture to put before them.

The Church Defence Association and its more prominent friends have harped, of late, upon the assertion that the Church of England has nothing to fear because it is grounded in the affections of the English people. This allegation mainly rests upon the unexpected outcome of the last general election. Doubtless a majority of members was returned to the present Parliament, known to be passionately adverse to the disestablishment and disendowment of the two existing State Churches of the realm. To a certain extent, the fact may have indicated the unpreparedness of electors to sanction so grave an experiment at the present

time. Possibly, the voice of the constituencies was all the more decided in relation to this question, because of the rapid and almost unprecedented development of opinion which the course of affairs during the last few years has made manifest. The denouement seemed so near at hand that some hesitancy on the part of many whose speculative views were not unfavourable to a Radical change in the relation of the civil power to religious institutions, was not unnatural or, at all events, was excusable. When Sir Robert Peel took office in 1841 the country returned him a House of Commons pledged by a large majority to the continued maintenance of the protective system. And yet before the dissolution of that very Parliament the Corn Laws were abolished. The predominance of Conservatism at any given moment does not warrant the conclusion that it will remain long in the ascendant. Particularly is this the case in politico-ecclesiastical affairs. It is never very safe when men's thoughts are seething in reference to quasi-religious objects, to predict the form which they will take when they come to settle down. Last session brought into view a surprising illustration of this. At its commencement no political seer could have anticipated what took place towards its close. There can hardly be a doubt that a distinct advance was unintentionally made towards disestablishment, both by the Government and by the Legislature; and that advance has necessitated a further one in the same direction next year. The forces which are operating to bring about the result desired by the friends of religious equality are unseen forces, set in motion we know not how, working to the same end we know not wherefore, dissolving prejudices, producing new combinations, and drifting public opinion towards decisions it is striving to its utmost to avoid. So that if it were true that the State-Church system is actually grounded in the affections of the English people, the fact would offer no secure guarantee against a much earlier dissolution of the tie which links the Church to the State, than most of us are sanguine enough to expect.

The work of the Liberation Society for two or three years to come will, if we may venture to say so, be for the most part subsidiary work. It is not likely, perhaps, to generate in the minds of a vast majority of the people that enthusiasm which, when fairly roused, is powerful enough to bear away before it all obstacles to the effectuation of its purposes. Its efforts will be successfully employed if it can prepare the mould into which a popular decision will naturally flow when the next great crisis of politico-ecclesiastical excitement shall occur. The mass of metal will not perhaps be melted and fused together by its agency. This will be done by the pervasive and penetrative power of forces beyond its own control, and by events upon which it may securely calculate, but the precise form and character of which are entirely outside the range of its foresight. The action of an influence which is determining the will of the people towards a legislative embodiment of religious equality, has made itself already felt even by those who think they have most reason to dread it. Hence it is that they are compelled to admit that disestablishment must come at last, though it may possibly be deferred for some indefinite future. It would come in some shape or other

even if the Liberation Society were to be dissolved to-morrow. That organisation has to guide it during the period of its potentiality, so that when opinion condenses into fact it may assume the form best fitted to secure its permanent usefulness, both political and religious. Its principal business will be to cast into the public mind those germs of truth which, whenever the moment for legislative action shall arise, will determine the main principles of the settlement then to be effected. Its work is chiefly that of pioneering. Where it successfully clears the way, the nation will ultimately follow. There is nothing, therefore, impracticable in its enterprise—nothing but what can be, in reasonable time, achieved by faith, labour, disinterestedness, and unwearied persistency.

THE "OLD CATHOLICS."

THE fourth conference of the Old Catholic party, which held its sittings at Freiburg, may illustrate the slow disintegration taking place within the bosom of the Roman communion, but we cannot regard it as affording any indication of the European Church of the future. It may be matter for natural self-congratulation to Bishop Reinkens and Professor Von Schulte that the number of avowed followers has been doubled within the year. But if this is, as we suspect, merely the result of an inarticulate discontent with Rome, grateful for any mode of outward expression, such a negative link of sympathy is far from giving any sure promise of strong union. Between the dogma of Papal infallibility and the Protestant doctrine of the sufficiency of the Scriptures, there is no logical halting-place; and any ecclesiastical party professing to find one is sowing for itself the seeds of endless future dissensions. True, it may be said that the substitution of Scriptural for ecclesiastical authority, so far from keeping Protestantism in peace has formed almost as many sects as there are possible interpretations of the Bible. But on the other hand, we may urge that this substitution of a book for a man, or an organised body of men, has suggested a new and more spiritual ideal of unity, to which the Protestant Churches are manifestly approximating with accelerated speed. Long and earnest, but not always unloving, conflict has convinced the members of evangelical communions that a formal, external union of all churches into one is of quite secondary importance, and almost infinitely inferior to that unity of the spirit which may subsist amongst bodies holding very divergent opinions. But this apparent surrender of any formal union has been succeeded by a friendly interchange of services which reduces the diversity of organisation to a mere matter of convenience. What does it matter that Wesleyans, Baptists, Independents, and Presbyterians, retain different names and certain varieties of practice? They are always ready to help each other, and to make their combined resources a common fund for the evangelisation of the world. They are, for instance, much nearer one to another than Ritualists and Rationalists in the "Anglican branch of the Catholic Church." Indeed, under such an arrangement the formal and external union which was apparently surrendered is regained, with the advantage of an elasticity of form that makes dangerous schism almost impossible.

We do not understand such to be the aim of the Old Catholics. We are aware indeed that they hold the Scriptures in high reverence as the vehicle of a supernatural revelation. But we do not understand them to regard the Bible as, alone and altogether apart from ecclesiastical authority, or traditional interpretation, the only and final appeal in matters of faith and practice. Their choice of the name "Old Catholic" sufficiently indicates the contrary.

It implies the attachment of considerable importance to that sort of external unity which most Protestants have abandoned as hopeless. And the reason for attaching such importance to this is that the one body is the repository of the authoritative traditions which are supposed to explain, or even to complete, the revelations of Scripture. No body of men who did not attribute an almost superstitious significance to the unity of the Church would ever dream of calling themselves "Old Catholics." For this is nothing less than saying "We are the old universal Church; and all who do not follow with us are either new-fangled innovators, or at best only the illegitimate offspring of antiquity." Modesty ought surely to dictate that when we separate ourselves from an overwhelming majority of our kind, we should give ourselves a name indicative of the special truth which we believe to have been neglected, and which we desire to rescue. In this light nothing could be fitter than the names Presbyterian, Independent, or Baptist. But to give ourselves names, implying that we embody within ourselves the whole truth of historical Christianity in such a manner that anyone outside must be a sectary and heretic is scarcely a very humble course. And in a practical point of view it has even a worse defect; for it stakes everything on a sort of unity for the maintenance of which the means absolutely do not exist, at least for Old Catholics.

In this respect they have placed themselves in a much worse position than the hoary innovators at the Vatican, whose medieval novelities the newly-invented nineteenth century name rebukes. For if, as the Old Catholic theory implies, the Church of antiquity had an authority beyond what is written in the New Testament, then undoubtedly the obscurity and the conflicting nature of its traditions requires an authoritative interpreter. And such an interpreter the Ultramontanes profess to provide in the form of an infallible Pope. But where is the interpreter for the Old Catholics? They appeal, indeed, to a universal council fairly called. But who shall determine the limits of the Universal Church? And what method of convention could possibly be adopted which would not leave to dissentients from its conclusions a loophole for more or less legitimate protest? And when extreme sections, left and right, have successively withdrawn, perhaps to claim to themselves the title of older, and oldest Catholics, what a miserable spectacle will be presented by four sects all proclaiming themselves the true originals, and denouncing all others as spurious imitations! So long as this pretence to exclusive or special catholicity is maintained, it is obvious that the arrangement by which Protestant sects can agree to differ, and at the same time to co-operate, must be most illogical, inconsistent, and even impossible. But if, on the other hand, the Old Catholics are prepared to let their movement take its chance as one amongst many forms of Christianity, none perfect, yet each supplying something wanting in the others, then we wish they would say so, and abandon a name that utterly belies such an intention.

The need of some strong and reasonable basis for Church organisation appears to have been impressed upon them at the present conference, in a very remarkable manner, by a representative from Italy. The Marquis Guarnieri Gonzaga must be a man of an independent turn of mind. Coming from a country where the arctic wilds of unbelief and the torrid deserts of superstition are separated by no temperate zone of Biblical Christianity, this nobleman seems to have thought for himself and come to his own conclusions. The Italian Government having, in the diocese of Mantua, superseded Roman patronage by the popular election of parish priests, the Vatican has denounced and threatened all who should accept such appointments. Some, nevertheless, have dared to do so, and have found a warm supporter in the Marquis Gonzaga. For this somewhat indirect share in a revolutionary proceeding he was excommunicated. What inconveniences such a sentence may carry with it in Italy we do not know. But at any rate it did not prevent him from speaking his mind at Freiburg. And he told the conference, as reported in the *Daily News*, that while in Germany "there is a widespread belief in the truth of Christianity, in Italy there is so little religious belief left that there seems to be no alternative between superstition and unbelief. The educated classes, who have ceased to hold with the superstitious current among their countrymen, tolerate them from fear of the results of handing over their country to unbelief. They content themselves, therefore, with looking at religious questions chiefly from the political side." In other words, the heart of faith is completely eaten out. And how do the Old Catholics propose to restore it? Simply by a decapitation of the

Roman monster. But how, on their present principles, they can inspire with life the huge bulk thus left headless, we do not see. And the mischief that may be wrought by the rotting of so huge a corpse prone over the fields of Southern Europe, is not a pleasant subject of thought. They want something more than a few feeble negations to do the work they have set before them. They need some positive principles, some glowing truths that can fire the affections of the people. Would that they had the courage to take a lesson from Martin Luther.

ECCLESIASTICAL NOTES.

THE secession of the Marquis of Ripon to the Roman Catholic Church has created no less a sensation in political than in ecclesiastical circles. The Marquis of Bute was a greater landholder, but he was not a politician, nor had he ever filled any political office. The reason why the secession of the Marquis of Ripon has so disturbed the minds of a certain class of writers, is that it seems to involve the withdrawal of a statesman from future public life. While we do not think that, in this case, such withdrawal will be felt to be a calamity, or that it will have the smallest influence upon English politics, we must recognise the soundness of the inference. The English people have an instinctive distrust of Roman Catholic politicians, and no Government probably, could, for some time to come, afford to give Lord Ripon an office equal to that which he held under Mr. Gladstone's Administration. The reason is that Roman Catholics are supposed to have no patriotic feelings, or, in other words, that their consciences are under the control of an unscrupulous spiritual despotism which would sacrifice the best interests of any country for the sake of increased hierarchical power. There is, unfortunately, too much truth in this suggestion, but, at the same time, it may be wise to remember that, if Roman Catholics are, to a great extent, devoid of the ordinary feelings of Englishmen, the course of English legislation has been largely to blame for the fact. Latterly, however, they themselves are most to be blamed. No country in the world will or can stand the Syllabus, the Encyclical, and the Declaration of Infallibility, and if any English politicians, should, unfortunately, pin their faith to these extraordinary documents, they can scarcely expect any other result than to be ostracised by their fellow countrymen. The time, however, will, it is to be hoped, come, when Roman Catholicism, throwing off its present assumptions, it will be possible and natural for conscientious men to glide or to jump from one form of religion to another, without such a change involving any change of status or of prospect. Neither the public nor the State should make any man suffer because of his religious belief.

Our contemporary, the *Church Herald*, looks at the marquis's conversion from a point of view which, we must say, is entirely its own. The cause of that conversion, in we dare say, the present state and tendency of the Established Church, and so far we agree with the *Church Herald*. But our spirit of revenge has not mounted quite so high as to lead us to offer the marquis "our congratulations" upon the event. This, however, is what the *Herald* does in the following paragraph which we cut from its last number—

There is nothing remarkable about the event except that it is probably the first of a goodly series of similar defections. Brought up in a school of rigid Evangelicalism, Lord Ripon's mind was too honest, and his heart too warm, to be content with the traditions he inherited. An instinctive rejection of the narrow scheme of Calvinism left him—as it has left thousands of those who in their early years have learned nothing better—a Liberal and a Broad Churchman. But Lord Ripon is a man both of deep religious feeling and of large culture. He has read enough to find out that our Lord and His Apostles not only enlightened the world by their teaching, but also founded a Church; and when, like Lord Bute, he looked round him to find the one Divinely-grounded religious polity which had the right to claim his submission, he failed to discover its characteristics in a religious organisation superintended, in the latitudinarian interest, by Archbishops Tait and Thomson, under the control of a Parliamentary majority. Therefore, like an honest man as he is, he accepted what had become to him the only alternative, and with it whatever obloquy it may bring from those who are unable to appreciate his motives. We respectfully offer to his lordship our congratulations. If our Roman archbishops are allowed to have their way, Rome, or infidelity will soon be the only alternatives open to intelligent Englishmen. The present race of State-appointed prelates have all but destroyed the citadel which has hitherto been the security of Anglican adherents to the Catholic faith. Until the mischief thus done can be repaired, secessions to Rome must be constantly expected, and may as well be regarded with equanimity.

This from a journal of the Protestant Established Church!—but we forget, our contemporary abjures the word "Protestant."

It will be some time before the two Houses of Convocation meet, but there is already some alarm as to what may take place. The Lower House of Canterbury is under a predominant High-Church influence, and it seemed likely from its recent sittings, that it is prepared, in the revision of the Rubrics, to make some concession to the Ritualists. It is proposed, as we stated some weeks since, to legalise a distinct dress in administering the Communion, and to legalise the eastern position of the celebrant. With regard to both these points an address to the archbishops and bishops is now being signed, reciting that the signatories have learned with great concern of the above facts, and going on to say that—

This use is avowedly, by many persons, desired as typifying and implying such a sacrifice in the celebration of the Holy Communion, and such a sacrificial character in the Christian priesthood, as we believe are not in accordance with the teaching of the Liturgy and Articles of the Church of England. We beg leave to represent that such doctrines should not be inculcated, by symbolical acts and things, in a service which is intended to form a common ground whereon all Churchmen may meet "in perfect charity." We should therefore deeply deplore any fresh legislation whereby authoritative sanction might be given to such use of the eastward position and of a distinctive Eucharistic dress.

The address appeared in last Wednesday's *Record*, with about two hundred signatures, some of them of a very influential character.

In the northern province the Bishop of Carlisle has received a similar address from a local parish. The bishop takes care, however, in replying, not to commit himself. He says that if such proposals should be brought before the Convocation of York he will "give them his best consideration," and that he "declines to give any further promise or expression of opinion." He does go on, however, to say that "any change which has really the voice of the Church and nation in its favour may, I think, be accepted without alarm." Such a change, therefore, the bishop would accept. And never mind whether it indicate false or true doctrine! This makes us almost begin to believe in what the Ritualistic journals say of "time-serving bishops."

We have quoted that expression more than once in this journal. We now quote a stronger one from the *Church Times* of last week on the prospects of disestablishment. The extract occurs in a review of Mr. Freeman's recent work on "Disestablishment and Disendowment"—"There can be no question in the mind of any thoughtful man that exactly the same forces are at work in England to bring about a rupture between Church and State as have already produced it in several other countries, and no event has so hastened the coming of the end as the Public Worship Regulation Bill, which has disclosed at once the incompetence and bad faith of State-appointed bishops, and the total unfitness of Parliament to legislate upon ecclesiastical questions."

From "Presbyter," in the same journal, we extract the following, relating to the clergy and the bishops:—

Evidently the bishops and clergy are not *en rapport*. We do not understand one another. We scarcely seem to be working for a common end or to have the same cause at heart. We view ecclesiastical matters from a different standpoint, and act from different motives. Hence mutual suspicion and distrust where there ought to be confidence and co-operation. We desire closer and more frequent intercourse, without which there can be no harmony of thought and feeling, and no sense of mutual dependence. But this can never be as long as bishops are Lords of Parliament. Let their places in the House of Peers be abandoned, let them live altogether in their dioceses, and among their clergy, and then we shall come to know each other better, and to act more in concert. The gain to every diocese would be incalculable. Indeed, one might have thought they would not themselves care to cling to such an abnormal position which involves great expense and brings no real advantage to the cause they are supposed to represent, and only helps to alienate them from their fellow-workers in the Church. The social position, too, into which they are exalted by their connection with the House of Lords, throwing them to some extent into the political and fashionable society of London, serves as a barrier to separate them from the inferior clergy, while it most seriously affects and modifies their tone of thought upon all Church matters.

Another writer deals in a very plain way with "those weak-kneed Churchmen who are now invited by the Church (i.e. Establishment) Defence Association to take part in a winter campaign against the Liberation party." He puts before these "weak-kneed" persons considerations such as the following:—

I would ask them to consider what it is they are making themselves responsible for. It is neither more nor less than this—the entire control of the Church by the civil power, the dominion of a non-Christian Parliament and State over the kingdom of Christ, the setting up of the manifold falsehoods of Protestantism against the "pillar and ground of the truth." This profane and tyrannical work of the world against the Church is effected, (1) by Parliament, and (2) by the secular Court of Final Appeal. 1. Parliament has virtually obliged the Church to stultify herself as re-

guards the sacredness of marriage. Any priest, under the protection of the law, may now marry divorced persons. And this iniquity in the law of Church and State by the assent of the "Lords Spiritual." 2. The Final Court of Appeal has decided that the doctrine of the regeneration of infants in baptism is an open question. That "everlasting" does not mean "lasting for ever," that "before the table" means "at its end." And priests are branded as "lawless" if they refuse to submit to this court, which has contradicted itself again and again, which is destitute of any spiritual authority whatever, and which is tainted by prelates whose ignorance of Church law and history is only equalled by their avowed partisanship.

One more illustrative extract from the journalism of the week, after which our readers will perhaps ask why we should take the trouble to do for the Church what Churchmen are fast doing for themselves. This time we quote from the *Morning Post* of Monday :—

The manner in which the Public Worship Act was carried, especially in the House of Commons—the claim set up by Parliament to legislate for the Church without reference to bishops, clergy, or Convocation, or to the spirituality in any capacity whatever—the Erastian principles laid down by Sir W. Harcourt, and so cordially assented to by Mr. Russell Gurney, Mr. Cross, Lord Sandon, and even the Prime Minister, as the basis of legislation in Church matters, have alienated many, both clergy and laity, not only from the Conservative Government, but from the established position which makes the Church liable to any decision which a Parliamentary majority may adopt. Thus a movement for disestablishment comes from a new quarter, and the Liberation Society finds itself with a prospect of strange and unlooked-for allies. In the interval before the Public Worship Act comes into operation the parties who feel aggrieved by it, and who believe that it will split up the Church, are taking counsel how they shall shape their future course; and it is no secret that a large number of clergy and a still greater number of influential laymen are counselling resistance to the very last. In their eyes the question of the day is whether they shall abandon Church principles for the sake of the Establishment, or the Establishment for the sake of Church principles.

Well, we wait for the reply to this question.

THE QUARTERLY REVIEW ON THE STATE OF THE CHURCH.

The current number of the *Quarterly Review* contains an elaborate article on the State of the Church, in which are several statements and figures of considerable interest. After a brief review of the melancholy condition of the Establishment at the beginning of the present century, admitting that the "legal system" by which it was fenced round was a "hindrance" to her usefulness, the writer proceeds to characterise, in pretty plain language, the aspect of the Establishment as looked at from the secular side :—

Looking at things from the secular side, the Establishment may be described as the constitutional vehicle or channel for the religious zeal and energy of the Church. Hence it becomes the interest, and therefore also the duty, of the State—its duty we mean to its own members and constituents—so to legislate as to foster that zeal and energy for the sake of the benefits they confer upon the community. You cannot create religious zeal by Acts of Parliament. Yet religious zeal will render services to the community of its own mere motion, if you will only let it, which money cannot buy and which temporal honours will not induce men to perform. Hence it becomes the interest of the State, and therefore also its duty to its members, to make terms with religious zeal, so far as is not inconsistent with public policy.

Of course if the State has to "make terms" with religious zeal, religious zeal must also make terms with the State, and it is clearly established by the writer that religious zeal, up to a comparatively recent date has had the worst of the bargain. "The Church," we are told, "lay prostrate, helpless under the pressure of the laws of her establishment, and she was very nearly suffocated indeed." The result was, that "the Church was in no condition to do her duty to the nation." Then Dissent began to grow :—

Dissent was at its lowest ebb at the end of the eighteenth and in the early years of the present century. Its growth dates from the time of which we speak : its vitality—its religious vitality, we mean—arose from its drawing to itself whatever religious feeling there was in our denser populations and which had neither church nor clergyman round which to crystallise. By the time that George IV. was king, Dissent, and not the Church, was in possession of the religious allegiance of the great towns. By the time that William IV. succeeded him, Dissent was a power in the State.

Next, the means by which the Church has risen above its old condition are traced; amongst which we find "not setting the Church free from the State, but by setting her free from artificial hindrances, and trusting her to work in the old grooves cleared out afresh; not subsidising her with State grants of cash, and so teaching her the enfeebling lesson of dependence, but opening the door of work, and knowing that with the work would come the men to do it, and the means to maintain it." This is new language for the *Quarterly*, but then the *Quarterly* is moving. After this we come to some statements concerning the result of the new

life which has made itself manifest. We have, first, the following statement (p. 245-6) of the number of churches built :—

We will, therefore, contrast the number of churches consecrated in the ten years ending 1820—two years after the Act of 1818—with those of the succeeding decades. They stand as under :—

1811-1820	96	1841-1850	929
1821-1830	308	1851-1860	820
1831-1840	600	1861-1870	1110

These figures themselves are striking enough, but the following additional memoranda will show that this sudden expansion of our church system was going on in the right places. Thus 200 churches were consecrated by Bishop (afterwards Archbishop) Sumner in the diocese of Chester during his episcopate, 1828-1848. Bishop Blomfield, 1828-1856, consecrated considerably more than 200 in his diocese of London. Bishop Lee, of Manchester, 1847-1869, consecrated 122. In the diocese of Ripon upwards of 250 churches have been consecrated since 1836 up to the present time. Between 1827 and 1870, the diocese of Winchester could show 218 new churches—forty-three were the gifts of individuals—fifty school-chapels, and 112 rebuilt churches. And in the diocese of Lincoln, in the sixteen years between 1851 and 1867, not less than 234 churches were either built, rebuilt, or enlarged, at a cost of about a million sterling. Now, when we bear in mind that all this was accomplished by voluntary contributions, with the single exception of the Parliamentary grant of one million at the outset, what does it show, but that, even if the mode of Church extension, by adhering strictly to the old parochial system, were somewhat slow and costly, the zeal and liberality of Churchmen were equal to the occasion, provided only the channels were opened for their liberality to flow in?

Some more facts relating to the growth of the Church since the Enquiry Committee of 1831 are thus stated :—

Taking the number of benefices at 10,700, there were 4,800 without a habitable parsonage. Now, there are upwards of 11,000 habitable parsonage-houses. Then, out of 5,230 assistant curates, no fewer than 4,224 were employed by non-resident incumbents. In the neighbourhood of Norwich three brothers held fifteen livings. Thus much as to the circumstances of the parochial clergy.

Then comes a review, favourable, of course, of some of the work of the Ecclesiastical Commission, without which, it is held, "the Church Establishment must have perished through conspicuous incapacity for its work." We find from this review, that up to November 1, 1872, the Ecclesiastical Commission had augmented the incomes of 3,650 benefices as follows :—

	£	s.	d.
(1.) Augmentations and Endowments from Church Property in the hands of the Commissioners, an annual sum of	436,345	7	8
(2.) Temporary Grants to Curates, &c., as above	20,000	0	0
	456,345	7	8
(3.) Cash value of Benefactions received by the Ecclesiastical Commissioners from private sources as new endowments 1,363,916 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i> , producing annually	57,149	15	2

Gross results in Annual Increase to Parochial Endowments . . . 513,495 2 10
Besides private grants of land, tithes, &c., of which the value cannot be stated.

Next we have some more figures relating to Church building which are valuable and worth publishing :—

Up to the end of 1872 the total number of new churches built in the century was 3,204, of churches entirely re-built, 925; in all, 4,129, without counting restorations and enlargements: i.e. very nearly one-third of all the churches in the kingdom have been built this century. The restorations and enlargements are still more numerous, but we have not exact figures. Thus much for the numbers; next as to the cost. Of these 3,204 entirely new churches, 1,506, or nearly half, were aided by the Church Building Society; half were independent of it. Supposing, then, that the same rule holds regarding restorations, &c., then the whole church-building work, whether building or restoring, &c., will be just double what the society has aided. Now, the total cost of all the work aided by the society is 9,000,000*l.* That is, the church-building, &c., of the century has cost at least 18,000,000*l.* Observe, next, that 1,150, or more than a quarter of these 4,129 new or totally rebuilt churches, have been built in the single decade ending 1872, as against 96 in the twenty years ending 1820, which does not look as if the zeal were dying out. Then, again, this takes no account of *Mission Churches*, of which the society has aided 163, without returning the total cost.

How much private liberality has assisted in this may be gathered from the following statements :—

It is less easy to state with anything like completeness the amount of private liberality which has come into play for the endowment of all these new livings. What has come from the rearrangement and better husbanding of Church property has been already stated. But it may not be amiss to repeat that the Ecclesiastical Commissioners acknowledge the receipt of no less a capital sum than 1,653,446*l.* from private benefactions for endowment up to October 31, 1873, of which not less than 300,000*l.* was contributed in the last three years. In this one form alone, therefore, the facilities for church extension are now eliciting new endowments at the rate of 120,000*l.* a year. And we have already stated that the number of parsonages is now 11,000, against 5,900 forty years ago; so that, to say nothing of rebuilt parsonages, we have a clear addition of 5,100 new ones. But, after all, the cost of church-building,

house-building, and maintenance of clergy, is but an item in the vast mass of voluntary effort which has been going on and is going on increasingly among us.

After a brief reference to the education question, the increase in the number of the clergy is touched upon, concerning which the following facts are given :—

In 1801 we find the number of clergy stand at 10,307. We have no means of verifying this estimate. But in 1841 we begin with accurate official returns. In that year we find the number to have been 14,613. In 1871 it had grown to 20,694, an increase of over 6,000, and therefore nearly doubling the additional number of parishes. Of these, 19,043 are engaged in parochial work. In round numbers, 13,000 are incumbents and 6,000 are assistant curates. Forty years ago the number of assistant curates was 5,230, but of these no fewer than 4,224 were employed by non-resident incumbents, holding other preferment. Deduct this from the then number of parishes—about 10,000—and 5,776 becomes the very outside of the number of incumbents throughout the country only thirty years ago. We doubt if it could be more than 5,500, for many an incumbent would hold two livings without a curate. Thus, then, the course of recent rearrangement has more than doubled the number of incumbents and slightly increased that of the curates. This exactly illustrates our statement that the work of readjustment has been to restore and extend a genuine parochial clergy. Our figures then stand thus.

	1841.	1871.
Incumbents	5,776	13,043
Curates	5,230	6,000
Total Parochial Clergy	11,006	19,043
Aid Clergy unattached	3,607	1,651
Total numbers of Clergy	14,613	20,694

We see, then, two considerable changes effected,—first, a reduction in the numbers of "clergy unattached" from 3,607 to 1,651, so that the effective increase in the "working" parochial clergy is 8,000, though the gross increase is only 6,000;—next, that the old endowments have been stretched to carry 7,224 more incumbents, and nearly 800 more curates, than forty years ago.

Not only have the clergy increased in numbers, but a marked change has taken place in their remuneration. It is stated that in 1836 the Parliamentary return from which we quote so often shows the average stipend of the 5,230 assistant curates of that day to have been 81*l.* 4*s.* An examination of the advertisements in the *Ecclesiastical Gazette* shows the change during the last forty years to have been as follows :—

	£	s.	d.
Average stipend in 1843 was	82	2	10
" 1853 "	79	0	0
" 1863 "	97	10	0
" 1873 "	129	5	8

As regards the rate of increase of the clergy it is held that the facts are "not discouraging." Some remarkable figures relating to Church restoration follow, from which we find that in recent years no less a sum than 400,000*l.* has been voluntarily subscribed for cathedral restoration alone. The offertory is next treated, and we are glad to have such statements as these :—

It has only been within a few days of printing this article that it has been suggested to us to touch on this department of lay aid to Church endowments. We have had, therefore, but small time to gather facts. In many cases answers have been delayed. But it is something to find that from twelve churches in large towns, the aggregate offertory of 1873 amounted to a little more than 40,000*l.*, whereas the aggregate endowment of the benefices was only 1,850*l.* Six of the twelve are London churches, three in distinctively wealthy localities, the other three in neighbourhoods of ordinary suburban means. The other six are in well-to-do provincial towns. As specimens of a different class, we have taken one of the Shore-ditch churches, and that in the very poorest part of that most miserably indigent neighbourhood, and it returns its offertory (we quote from printed returns in all cases) at 522*l.*; a church among the working men at Bradford, the traditional headquarters of Dissent, which stands at 776*l.*; and St. Hil's, South Shields, which has grown from 240*l.* in 1834 to 509*l.* in 1873-4:—specimen cases each of these, which could be multiplied indefinitely from every quarter of the kingdom.

Some rather indifferent suggestions are made, in the course of which we are told that "there is no statesman, be his party politics what they may, who will underrate the value of established clergy as a moral police." But how about the distribution of this police?

Now, as things stand at present, our urban population, counting only what the Registrar-General calls large towns, is about 15,500,000 against 7,500,000 in small towns and the rural districts. Yet for these fifteen millions we have at present only 3,000 parishes, while there are more than 10,000 parishes for the seven millions of the rural population. The result is that for 15,500,000 town-folk you have 5,800 clergy, counting incumbents and curates, with endowments reaching only 750,000*l.*, while for the 7,500,000*l.* of country folk, you have over 13,200 incumbents and curates, with 2,700,000*l.* of endowment. Will it do to leave Church extension to haphazard any longer?

The facts given in this article are evidently authentic, and therefore we have thought it desirable to quote them. The writer is, however, not satisfied with things as they are. He looks forward to several reforms, which we need not specify, adding, that "Church extension is the only sure means of Church defence."

MR. GORDON'S LIBERATION LECTURES.

BLAYDON, NEAR NEWCASTLE.—A lecture was delivered on Thursday evening week in the Mechanics' Institute, Blaydon, by Mr. J. H. Gordon, of Darlington, upon "The Establishment State Paid." Mr. W. Taylor presided, and briefly introduced the lecturer. There was a large attendance. Mr. Gordon dealt with his subject in a specific, lucid manner, and showed that the nation ought at once to proceed to the disestablishment and disendowment of the State-paid Church. He assured them that when the nation came to take possession of her own property, the people would literally stand aghast, not only at the way in which abuses of ecclesiastical property had been tolerated, but also at the way in which the property had depreciated at a time when the value of most property was increasing. In this way the loss they had sustained was enormous. At the close of the very excellent address, a short discussion took place in which the Revs. J. Lawson, Brancepeth, and Todd, Blaydon, took part. The Rev. Mr. Todd challenged the lecturer to a discussion upon the subject in the daily newspapers, when a lawyer well versed upon the question would meet him. Mr. Gordon respectfully declined from experience to enter into any more bargains of that kind—he could not be sure that the arrangements even would be fairly made—but he would meet any one Mr. Todd chose to bring upon that or any other platform, when they could discuss the question face to face like English Christian gentlemen. (Applause.) Upon the motion of Mr. Jeffrey a hearty vote of thanks was accorded the talented lecturer. Mr. Gordon briefly returned thanks, and concluded by moving a vote of thanks to the chairman for his services, which was warmly seconded by the Rev. Mr. Lawson, and carried unanimously. The proceedings, which were of an interesting character throughout, then terminated.—*Newcastle Chronicle*.

COCKERMOUTH.—On Monday evening, last, Mr. John Henry Gordon, of Darlington, lecturer to the Liberation Society, delivered a lecture in the Freemasons' Hall, Cockermouth, to a large audience on the disestablishment and disendowment of the English State Church. Mr. William Irwin presided and introduced the lecturer. Mr. Gordon, who was cheered on rising, said the phrase disestablishment and disendowment was familiar to most Englishmen at the present time, and yet it was a phrase that needed reiterated explanation. He then proceeded to give a definition of the general phrase disestablishment and disendowment. We were all at this moment members of the Establishment, which was ecclesiastical action by the State, and which, he contended, had better cease. It was not within the authority of the State to exercise ecclesiastical functions. Disestablishment did not mean destruction, certainly. Disestablishment simply meant a lapse in the appointment of officials, and, that nobody might be hurt, the Liberation Society proposed to devote the national wealth of the State-Church to national work. Religious establishments by law did not involve the establishment of religion in the sense in which we had an Establishment to-day. There was nothing of the kind to be found in the Scriptures. That eminently religious man Mr. Disraeli, and his eminently religious majority, had regulated two things—public-houses and public worship. (Laughter and cheers.) The chairman having invited discussion, Mr. William Smethurst stepped upon the platform, and was received with loud cheers and laughter. He said that forty years ago he took one of the prettiest Lancashire lassies that could be found for a wife and gave 4s. 8d. for her. (Roars of laughter.) They two had resolved that every lad and lass of theirs should be taken to the English Church, and was he silently to bow down to the dictation of Mr. Irwin and Mr. Gordon? ("Hear, hear," and laughter.) Let them not be misled by the plausible arguments of orators who were trained for it, and came to tell them that the old English Church should be swept away. (Laughter.) He did not know what business was before the house, but if there was a motion made that the Church should be disestablished, he had an amendment to make. (More laughter.) The Chairman said Mr. Smethurst had given them an irrelevant speech. (Hear, hear.) They wanted real opposition. There was nothing to fight against in the case of Mr. Smethurst. (Laughter.) He did not know what that gentleman's amendment would be, except to do better for the future. (Renewed laughter.) A gentleman in the body of the hall asked if the Church was disestablished and disendowed what would prevent the heir to the throne from becoming a Roman Catholic. Mr. Gordon said he should like to know what right he had to dictate to the heir of the throne what religion he should be. (Hear, hear.) If our Protestantism could not protect itself against the Prince of Wales forsaking the faith of his fathers, he was sorry for our Protestantism. Another question having been asked and answered, a vote of thanks was passed unanimously to the lecturer and the chairman, and acknowledged by the latter. Mr. Smethurst then got up and commenced to deliver another speech, but about the middle of it the audience rose and walked out of the room.—*Carlisle Journal*.

CARLISLE.—On Tuesday evening Mr. J. H. Gordon, a lecturer in behalf of the Liberation Society, delivered an address in the Albert Hall, in this city, on "Religious Establishments not the Establishment of Religion." Mr. Hudson Scott presided, and among those on the platform were the Rev. J. Christie, the Rev. J. R. Bailey, the Rev. G. Wood, the Rev. R. Hamilton (Brighton),

Mr. R. Norman, Mr. E. Anderson, Mr. L. Hamilton, Mr. Alexander, and Mr. T. Anson. There was a crowded audience. Mr. Gordon addressed the meeting at considerable length, and often with great humour, the audience thoroughly catching his points. He offended many of them once, but the disturbance created did not last long. At the close of his lecture Canon Dixon rose and said, he stood there with great pain and great reluctance. It was a very grievous thing that Carlisle, where they wanted to live in unity and where they were pretty good neighbours with one another, with no particular feeling of wrong, misery, or deep injury, and so on,—it was a grievous thing that they should be infested—(laughter)—with the visits of a person like Mr. Gordon. He did not speak with personal feeling or disrespect—(Mr. Gordon: "Hear, hear")—but it was no small calamity that a person should be going about agitating the country, and it was no small misfortune that there should be such a society to send him out. (A voice: "It is a free country.") They might do it if they liked, but he thought it was a misfortune all the same. (Interjection.) He did not think it represented the feeling of the country. (A voice: "The dean does.") This society seemed to him to be supported by a number of rich men, who put down their thousands, which cost them very little, and whose money seemed to disagree with them till they thought the best thing they could do would be to put down large sums to knock the Church down if they could. (A voice: "It would be a bad job for you if they did.") (Much laughter.) Last time Mr. Gordon had favoured us with his presence he had come in full brigand costume, and was going to disendow the Church, secure her possessions, disestablish her, and what not. This movement, instead of being a religious one, was a very irreligious one. Mr. Gordon perhaps failed and went a little too far, and still needed the cover of his religion and had given them his convictions. The lecture seemed to him such a mass of flimsy sophistry as he had never heard in his life. (Laughter.) It was all, in one word, rubbish altogether. (Renewed laughter.) As one specimen he referred to the definition of a Church being a congregation of faithful men. The word "faithful" was simply a translation of the old Greek "*oi pistoi*," the baptized, as opposed to the catechumens who were seeking baptism. They did not now use the precise language of books of devotion, and as common-sense Englishmen they would see that. That was one specimen, and all the rest seemed like it. He thanked them for the good humour with which they had heard him. (Laughter and cries of "Go on.") The Church of England had survived a great deal, and he thought it would survive Mr. Gordon. (Cheers and laughter.) Mr. Gordon briefly replied to the canon, when a Mr. Barber rose and expressed his opinion of the Church and of Dissenters. Mr. Gordon again replied. The Rev. J. Christie moved and the Rev. J. R. Bailey seconded a vote of thanks to Mr. Gordon, who, in replying, said that if the Church Defence Association took any steps whatever he should "infest" this city once more. (Loud cheers.)

SILLOTH ON THE SOLWAY.—Next evening, Mr. Gordon lectured in the Assembly Room in this place, and, although the evening was very stormy, the hall was well filled with a very respectable audience. Mr. George T. Carr ably presided, and Mr. Gordon, whose lecture was on "Disestablishment and Disendowment," was heard throughout with great interest and attention. At the close, a gentleman, somewhat rudely (hat on head) demanded a vote on the question, and to him, after a well-merited rebuke, Mr. Gordon agreed, and the result was that a resolution agreeing with the terms of the lecture was carried by a large majority, and followed by instant votes of thanks. A first visit, and very encouraging. Another visit desired.

YARM, NEAR STOCKTON-ON-THEE.—On the following (last) Saturday evening, Mr. Gordon delivered the same lecture in Good Templars Hall in this old town. Mr. J. W. Browne, of Darlington, presided, and there was a capital audience. It had been first intended to hold the meeting outside, as no place could be procured, but this hall offered at the last moment, and the meeting—it being late and cold—was at once "belled" to be held there, and the result was as reported. Again a need for another visit—these regions beyond requiring, in many cases, that the agitation should begin at the beginning.

POLITICAL NONCONFORMITY.

(From the *Inquirer*, Sept. 12.)

During the late session of Parliament political Nonconformity was censured in the House of Commons. Lord Sandon, when introducing that unfortunate Endowed Schools Bill, which Mr. Disraeli had entrusted to his hands, pointed his strongest remarks against the political Dissenters. On this class of the community he was especially severe. He frankly avowed, if not in express terms, at least in effect, that they were a dangerous, meddling class of persons, whose aggressive tendencies needed not only to be repulsed but to be followed up by an assault on their own positions. Strong measures were necessary to keep them in check, and to secure against their attacks the ascendancy of the Church, and to sustain it in the continued possession of all its ancient privileges; and his bill he admitted was designed with that object. The Church fortress must be defended and the guns pointed against the enemy.

The Nonconformists are much indebted to Lord Sandon for his frank avowal. He has the courage of his opinions and does not shrink from stating them. It is at all times better to meet a candid opponent than a secret or insidious foe. We know, then, with whom we have to deal, and can take our measures accordingly. It is not his lordship's fault if Dissenters labour under any delusion as to the aims and projects of Tory Churchmen. To be forewarned is to be forearmed in their case as in every other.

But what is political Nonconformity, and what are its demerits, that it should be selected for censure in the people's House of Parliament? The question is worth considering, we think. Political Nonconformity, then, is Nonconformity, not in its exclusively religious aspect, but in its relation to affairs of State. It concerns itself with the doings of the Legislature, and aims to exert an influence in the representative council of the nation. It endeavours to get into Parliament men who will protect its rights and advance its interests, and thus strives by all lawful means to become not only a power in the religious world, but also a power in the State. Is not all this legitimate, fair, and right? Is it not at once the Englishman's privilege and his duty—his privilege as living under representative institutions, and his duty as a citizen—to concern himself in all national interests? If he would be a patriot and a Christian, he must be a politician, and blend his politics with his religion. The two interests are intimately connected, and attention to both is necessary to constitute the Christian citizen. If the Dissenter feels that certain laws or institutions are unjust towards him and the cause with which he stands identified, it is his bounden duty as a Christian, a citizen, and a man, to agitate for their repeal and to use every means which the law allows to attain that object.

Let us take by way of illustration the great politico-religious question of State-Churchism. Is not the Dissenter justified in taking an active interest in that question, and in endeavouring to give effect to the views he holds upon it? He conscientiously believes the union of Church and State to be injurious to both, and an injustice to other religious denomination; and he labours by every constitutional means to bring about the "freedom of religion from State patronage and control." This constitutes "the head and front of his offending." Now he may be mistaken in his view—we quite admit that—but he is not justified in his opposition? Is it not a Christian and a patriotic duty on his part to advance what he conceives to be the interests of freedom and pure religion? So far from being justly exposed to rebuke on account of the political character of his Nonconformity, he thereby approaches nearer to a lofty ideal of duty and of citizenship. He aims to discharge his obligations in two most important relations—as a member of his Church and as a citizen of the State.

This was one distinguishing merit of Dr. Priestley. He was a politician as well as a theologian and a man of science. In his view the fullest political liberty was second only in interest and value to religious liberty. The two went hand in hand, as necessary constituents in the welfare and happiness of mankind. Accordingly he sympathised heartily with every movement of his time whose tendency was to widen the basis of popular freedom. He regarded the French Revolution as the righteous uprising of a people against tyranny and oppression. It was a blow struck at a corrupt Church and a corrupt Court—a blow struck in behalf of popular rights, and therefore he regarded it with favour. It was the breadth of his sympathies, the largeness of his mind and heart, his ardent desire for the advancement of his race, which made him a politician as well as a preacher, a chemist, and a philosopher. So far, then, from his political activity detracting from his merit, it only shows how intensely he was inspired with that noblest of all passions, "the enthusiasm of humanity."

What the Church party desire is to be left in undisturbed possession of the national endowments for educational and religious purposes. They want to manage public funds their own way, and for their own advantage, and not to be interfered with or called to account. If Nonconformists have anything to say, or organise a society on the basis of religious equality, they are at once stigmatised as political Dissenters, bent on spoliation and sacrilege. Their opposition to the principle of State-Churchism, and the unjust favouritism it involves, is misrepresented as antagonism to religion itself. Their objection to have public money applied to the purposes of sectarian education is likewise in the same misleading fashion denounced as antagonism to all religious instruction. Transparently false as these representations are, thousands are deceived by them, and are led to give their support to the self-styled conservators of education and religion.

We would have the members of our denomination earnest politicians, as well as staunch Unitarians. Especially would we see the young who are growing up in our churches giving their attention to these matters, and educating themselves to apprehend justly the relations of political questions to the principles of Nonconformity. Those questions are of growing importance, and are intimately associated with religious organisations. Ecclesiastical questions are fast coming to the front, and are assuming first-rate political importance. The next few years, we are persuaded, will witness many a severe conflict over them. The Unitarians of the rising generation will be called upon in due time to take part in the politico-religious battles of the future. May

they acquit themselves nobly in a struggle and a cause at once patriotic and religious!

A CLERGYMAN ON RELIGIOUS EQUALITY.

The *Lancaster Gazette* contains the report of a sermon delivered on Aug. 24 at the parish church of that city by the Rev. G. W. Brameld, M.A., vicar of East Markham, Notts. Mr. Brameld referred to the fact that he was preaching on "the eve of St. Bartholomew's Day," and spoke in the following language on the two persecutions attached to the memory of that day. He said:—

1. It was on the eve of St. Bartholomew's Day, an August evening towards the close of the 16th century, that an awful crime, generally believed to have been long contemplated and deliberately and calmly planned, was consummated, to the eternal shame of all who shared in the iniquity, and to the indelible disgrace and loss of the country in which the act was done. On this night the whole force of the Catholic party in France was hurled against the Huguenots, and the streets of Paris ran with Protestant blood. The wretched King Charles IX., and his infamous mother, Catherine de Medici, standing at a window in the Louvre, incited the murderers to their deeds of blood, calling loudly on them to kill, and before sunrise many thousand victims had been slain, without regard to age, sex, or condition, and among them were many of the bravest, fairest, and noblest of the land of France.

"2. It was on St. Bartholomew's Day, 1662, the second year of Charles II., that the Act for enforcing uniformity in the Church of England came into operation. During the troubled times of the rebellion and the reign of the great Cromwell, many of the benefices in England had been occupied by men whose views in matters of discipline, and in some degree of doctrine, differed from the principles of the Book of Common Prayer, and their sympathies were rather with the Presbyterian or Independent than with Episcopalian forms of worship. But most of them were men of holy and devoted lives—men who walked with God. They were not free from the faults of their age, and those who complained—not without some reason—of persecution in their own persons, had exhibited in their day of supremacy but too many evidences of an intolerant spirit. We are told by Evelyn, that in a case in which he himself was a communicant, a band of soldiers dispersed by force a congregation of members of the Episcopal Church who were in the act of receiving the Holy Sacrament. And yet we cannot look back upon the St. Bartholomew of 1662 without sorrow—and when we consider that the disgraceful Conventicle Act followed closely upon it—without shame too. It was a sad necessity which severed from the existing Church of England, among others whose name will be held in eternal remembrance, the author of the 'Saint's Everlasting Rest.' And we cannot but ask ourselves: Was it a necessity? Was there, indeed, no way open whereby this schism might have been avoided? Perhaps a little more kindness and charity on the part of the dominant Church—a little less of self-assertion on the part of her opponents, might have saved to the National Communion, if not the whole, at least a large number of the minority. They had probably little objection to an Establishment as such; they had themselves held preferment in a Church under the supervision of the State; their difficulties arose from matters which one would think might have admitted of partial concessions. Several matters in their programme, are, I believe, not considered of vital importance by their representatives at the present day. But this happier result was not to be. They followed the dictates of their conscience. They went out from us; they left our churches; they forsook their pleasant parsonage houses—they departed, scarce knowing whither they went—in many cases, to a sore poverty, such was the cruel measure dealt out to them by the Government—and now there is scarce a town in England upon which St. Bartholomew has not left his mark in its Nonconformist chapel."

After some further historical references, Mr. Brameld went on to say:—"The lesson which the two great events of St. Bartholomew's Day teach to us in these later times, is at once a very plain and a very important one. It is the utter futility of all attempts to secure national happiness or promote the cause of true religion by the agency of persecution for opinion's sake. Persecution and intolerance, even where they seem to effect their purpose for the time, invariably end in the confusion and loss of those who employ such agents.

"One of the strangest facts, surely, in the history of human ideas, is the existence of a belief in persecution as a beneficial agent in people who not only call themselves, but who are, Christians. Look at the text. Certain Samaritan villagers, acting in the narrow spirit of their sect, declined to receive our Blessed Lord as their guest, because His face was as though He would go to Jerusalem, the city of their mingled hatred and envy. The disciples were for calling down fire from heaven upon them. The very men who had listened to the Sermon on the Mount were for slaughtering these poor, ignorant rustics, because they did not accept Christ. And who, of all other men, was one of them? John! The disciple of love: the one who afterwards wrote that God is love, and that without love there can be no religion. Yet he seems to have expected commendation from his Master, and was doubtless greatly surprised on receiving His rebuke. Isabella the Catholic, who introduced or revived the Inquisition in Spain, was beyond doubt a woman of the most ardent piety, and a model in all relations of

domestic life. Mary the First of England was in private among the most amiable of her sex; a kind visitor in the cottages of the poor, gentle and tender to the sick and suffering, and of pure and blameless life. Yet she ordered, or at least sanctioned, the murder of hundreds of victims to her theological hatred—and as this spirit is not confined to one creed or party, we find that kind old George III. could only with difficulty be brought to give his consent to an act allowing Roman Catholics the simplest rights of citizenship, and that such concessions so aroused the anger of another fanatic that he raised a mob which set fire to London. And even now is there nothing of this evil spirit remaining? Are there not people, God-fearing people too, who would fain call down upon unhappy Samaritans such fire—not the less scorching, perhaps, because not material—which they find most ready to their hand?"

SIR STAFFORD NORTHCOTE ON CHURCH DEFENCE.

The Church Defence Institution has just concluded a series of four meetings in Devonshire, which have, we are informed, been but indifferently attended. At a meeting at Exeter, on Tuesday evening, Sir Stafford Northcote, who was in the chair, spoke as follows:—

We are met here this evening for the purpose principally of hearing a lecture which will presently be delivered to us by a gentleman who is very well competent to address you upon the subject. We are here also for the purpose of keeping alive, in fact for registering the fact that we do not consider that the time has come for laying down the arms which we have of late years taken up. There are many persons who say that really it is a work of supererogation, and that it is a proof of folly and weakness, that we should consider it necessary to keep up such an institution as this, that the Church and the relations of Church and State are so firmly established, that the mind of the country is so clearly made up for their maintenance, that it is mere idleness to be holding meetings and passing resolutions and making great speeches in defence of that which everybody is prepared to admit. Well, I am not at all sure that that is a correct view of the case. I don't think the time has come for laying down our arms, or for going to sleep, thinking that we are in perfect security. I believe it is still necessary for us to be on our guard, and to be prepared to meet the movement which those who take different views from ourselves are continually pressing forward in a spirit of courage and of hopefulness, but at the same time of watchfulness and determination. (Hear, hear.) I say, then, I am ready to come forward and take any position which may be properly assigned to me in the affairs of this institution. (Applause.) But I must add that I do regret rather particularly that it should be my duty to-night to take the chair, and for this reason—that I fear my doing so may, in the eyes of some persons, give something of a party character to the institution. Now, of all things, I deprecate giving anything like a party character to an institution which is established for the defence of the connection between Church and State. I believe that nothing could be more fatal to the cause in which we are interested than to allow its defence to be associated with what may be called the interests of a single political party in the State. (Hear, hear.) And I feel quite sure that—although I trust every Conservative is a supporter of the Union of Church and State—(Hear, hear)—there are many persons who would not rank themselves among the party supporters of the Conservatives, who are equally attached to this institution, and I think nothing could be more fatal than to alienate or in any way to repel those sharing our views on this subject, but differing from us on other questions, by giving anything like a party character to our proceedings. (Applause.) And therefore it is that I say I regret in one sense that I am placed in this position to-night; but I desire most emphatically to disclaim for myself and for the institution anything of a party character in our proceedings. (Applause.) I suppose I may take it for granted by your presence here this evening that the large majority, probably the whole of those who are here, are convinced that the union of Church and State is fraught with blessings and advantages to both contracting parties to that alliance. (Applause.) I believe myself that if we look at the matter from the point of view of statesmen or politicians, we shall feel that it is of enormous and incalculable value to the nation that we should maintain an established and recognised form of religion, not thereby excluding the freedom of conscience or the free practice of any different form of worship from our own, not in any way wishing to limit the exercise of our religious ceremonies, doctrines, and worship by those who dissent from us, but maintaining as a standard in the midst of the country this great national institution by which we make our solemn protest in the eyes of the world and of the people of England we are a Christian country. (Applause.) I believe we all feel it to be a great national advantage that we have an institution which is to be found everywhere throughout the country, which is to be found in every parish, and which has a position which entitles those who represent it to speak as of right to the persons with whom they are brought into association. (Applause.) On the other hand, I believe that it is a very great advantage to the Church herself that she should be placed in that position of vantage, that she should have the right of access to the people throughout the country, and that she should thereby with the countenance of the State be able to do the great work which is assigned to her. (Applause.) I think if we look at the matter not merely theoretically, but also practically, and see the way in which the Church has been doing her work of late years, and for many years past in this country, we shall see signs that the position which she holds is good both for ourselves and the country at large. (Applause.) We shall hear no doubt from Mr. Lyon, we shall hear in various ways, and you may ascertain for yourselves, if you take the trouble to look for it, that the Church has been exerting herself in as free and as vigorous a manner as though she had no other assistance to depend upon but her own exertions, and that her connection with the State as an establishment has not chilled her

or restrained her from doing great work, but rather on the other hand she has felt that her position has been one which has obliged her to carry on the task that has been committed to her, and it is one that has given her great advantages for carrying it on. (Applause.) I believe myself that whether we look to the matter from a theoretical point of view or from a practical point of view we may rest well satisfied with the relations which exist between the Church and State, and that he would be a very rash man indeed who desired to destroy that relation unless there were much stronger reason than any we have yet heard assigned from any quarter where there has been any attempt made to disturb them. (Applause.) I hope and trust we are prepared to maintain that connection so far as in us lies—(applause)—and I believe that the mode in which we must maintain it is not merely by giving our support to those who are prepared to support the connection and by opposing those who are prepared to upset it, but we must also support it by endeavouring as far as possible to make the connection tolerable, and friendly, and workable between the two. (Applause.) Remember that it is impossible but that in any connection between two institutions of any kind, especially between two such institutions as the Church and State, there shall not be occasions of friction. It is easy enough for those who are opposed to the connection to magnify any little friction that may arise and endeavour to bring about dissension between the two. (Hear, hear.) Our duty is as far as possible to diminish and to take away those causes of friction. And remember that there must be a feeling of give and take to a certain extent, that there must be a feeling of not endeavouring to press matters to extremes either in one direction or the other. We must not be too severe on the one hand in judging those who may take a little too much liberty in their own line of action; and on the other hand there must not be too much readiness to try to push the liberty which the Church allows to the extreme of saying—"How far can I go without going beyond the bounds of that which is allowed?" (Hear, hear.) I fear that sometimes there is too much tendency in both these directions—that there is too much tendency on the one hand on the part of excellent and earnest men to try how far they can go within the letter of the law, and that there is perhaps, on the other hand, a little too much readiness to condemn those who are apparently going further than we ourselves approve in the one direction or the other. (Hear, hear.) I, myself, earnestly trust that the connection between the Church and State may be maintained, and maintained upon principles of harmony, maintained upon those principles upon which family union only can be maintained, that is by not endeavouring to magnify every little difference, but rather to smooth it over and prevent it, and by following on all occasions the great law of charity. (Applause.)

THE EARL OF HARROWBY ON VESTMENTS.

The Earl of Harrowby, who was a member of the late Royal Commission on Ritual, writes to one of the clergy of the diocese of Lichfield as to vestments and the position of the celebrant. The bishop, it appears, is anxious to obtain a *consensus* of his rural deans in favour of a motion he intends to submit to the Upper House of Convocation, and the earl appeals to what has just taken place in both Houses of Parliament as conclusive against all attempts to assimilate the services of the National Church to those of Rome. As to vestments he says: "Is it forgotten that before the highest tribunal had spoken, and before it could be known how an ambiguous rubric would be interpreted by the letter of the law, the Royal Commissioners had all but unanimously declared that, in their opinion, the unbroken usage of our Church for three centuries in this matter of vestments should not be disturbed? Is it not a fact that there is this unbroken usage? Can it be said—as affirmed in the resolution to be submitted to the Upper House of Convocation—that there is 'a large number of the clergy and faithful laity who desire such a change'? Would it promote 'peace'—the object and desire of our excellent bishop—in our parish churches, under whatever regulations, to introduce it? Take the other question—the position of the celebrant at the communion-table. The case, no doubt, is not so strong. The posture is not in itself, perhaps, so indicative of doctrine or purpose. At any rate, it has not been so much discussed. It has not been formally condemned by the Royal Commissioners, but it has been condemned by the highest tribunal. And is not the way in which the proposal in regard to it was received by the House of Lords, sanctioned even as it was there by high authority, sufficient indication of the way in which such a proposal as is suggested by the bishop's circular would be received? The High-Church Dean of St. Paul's, Dr. Church, admits that it would be a novelty in our Church. It has no sanction for usage. How could the innovation be interpreted, except as a move in the direction which Parliament and the people have so emphatically denounced? If there is any one thing that more effectually than another would separate our clergy from the faithful laity it would be their petitioning Convocation in favour of these denounced and discredited novelties. It seems that in our diocese this attempt is to be made. Let the occasion forced upon them be taken by the real High Churchmen to separate themselves from these innovators, from what Lord Selborne has denounced as the 'revolutionary' party in the Church. It is an opportunity that should not be neglected. The course is clear. If an answer must be given let it be, 'We are satisfied (and our people are satisfied) as to the forms which have attended the celebration of Holy Communion in our churches for 300 years, which, during that period, have satisfied every shade of Churchmen, and we wish no change. The matter is a very large one if argued out, but I hope I have said enough to show that 'the peace

of the Church' is not to be looked for by giving the sanction of the rural deaneries of our diocese to the propositions now awaiting the discussion of the Upper House of Convocation."

THE NATIONAL SOCIETY AND THE SCHOOL BOARDS.

We ask the special attention of members of school boards to a letter by Mr. Edward B. Tylor, addressed to the ratepayers of Wellington, Somersetshire, which appears in our account of the proceedings of school boards. It relates to the important question of the transfer of National schools, and places in a very strong light the unjust demands of the National Society and the reasons why school boards should resist them.

In Wellington there was a deficiency of school accommodation when the board were elected, and there was, among other existing schools, a National school, in which for some time past undenominational religious instruction had been given after the plan of the British and Foreign Schools Society. This, therefore, as Mr. Tylor says, was a parish in which the course for the board to take seemed very simple and where "a school board would be able to take over National schools on the terms hitherto usual in such transfers, with satisfaction to everybody concerned." These appearances were, however, deceptive. The school managers found it difficult to obtain subscriptions to carry on the schools, and the question of transfer arose; but here the managers of the National school, who had hitherto conducted their religious instruction on the same rules as those adopted by the school board, allowed the National Society to step in and dictate the terms which should be demanded of the school board as a condition of transfer. The conditions were those with which the public have been made familiar of late. It was proposed to hand over the school-buildings to the board every morning at a quarter before ten o'clock, the school managers retaining the use of the rooms up to that hour for the purposes of religious instruction. We are glad to say that the board refused to entertain these terms, and they passed a resolution not to maintain schools in any building unless it shall be under their control from 8.45 a.m. till 5 p.m. on week-days. They are perfectly willing that the use of the rooms shall be retained by the managers for Sunday-school purposes; but if the building is not transferred to them in accordance with their own rule for the full school hours on week-days, they will proceed to the purchase of sites and the building of board schools.

With much point Mr. Tylor calls attention to the fact that if the terms of the National Society were accepted to at Wellington, the board school so accepted would be in fact a Church school, since the conscience clause has very little effect upon the attendance of children in the hour set apart by the time-table, and "it is worth while to notice," he adds, "that it would differ in an important point from the old-fashioned National schools of the place; these were Church schools, but the Churchmen and Dissenters who contributed to their support could at any rate stop the supplies if anything seriously objectionable were done in them; but according to the scheme now proposed the most extreme doctrines and practices might be introduced without check. If a confessional were set up in the schoolroom, and the children taught the 'Litany of the Blessed Virgin,' the parish might not like it, but could not interfere; the school board whom they had appointed would have given up all authority, and their business would be simply to maintain the secular schools and pay the masters and mistresses."

If we pursue a little further Mr. Tylor's representation of what a board school would be under the conditions laid down by the National Society we shall see that the system would give us schools supported by the ratepayers in which it would be practically impossible for the board to introduce undenominational religious instruction in accordance with the permissive powers of the Act, however much such instruction might be desired by the ratepayers. These would be board schools paid for out of public money and yet branded with the prejudice of sectarianism. And generally the religious instruction given between nine o'clock and a quarter to ten would become a sort of vested interest in the hands of irresponsible persons giving nothing whatever in return for the privilege. The managers retaining this peculiar power would not even be under the legal control of the National Society. They would not, as Mr. Tylor has intimated in the sentences we have quoted, be under the obligation to confine their religious instruction within the lines of any particular denomination. They could provide such religious teaching as they thought proper, and use such inducements as might suggest themselves to their minds to tempt the children to these board schools at the ordinary school hour, until the religious teaching in the schools paid for by the ratepayers might become a public scandal, and neither the board nor the ratepayers would have any redress except by undoing the transfer, which would not be practicable if the board had spent money upon the school raised by loan.

The case of Wellington forms an interesting and important incident in the history of this attempt on the part of the National Society to tie Church teaching round the neck of the school board system. It will help school boards to beware of these proposals and arm them with good reasons for refusing to entertain them. Let the National Society depend upon its own means of attracting children to

Church of England teaching, and not rely upon the powers of the school board to supply it with pupils and upon the ratepayer to support buildings in which to impart its instruction.—*The School Board Chronicle*.

CHURCH AND STATE ON THE CONTINENT.

The *Continental Herald* of Saturday says:—"The Roman Catholic curés of Geneva, who have just been dismissed by the Conseil d'Etat on account of their neglect to take the oath prescribed by the laws on the Catholic worship recently passed, have drawn up a manifesto to their parishioners. It says that a new oath, condemned as unlawful and sacrilegious by the Pope, was proffered them, but they could not take it without betraying their consciences as Christians and priests, without doing an act of apostasy and dishonour. Speaking of the future, it says that each priest will always remain in the midst of his flock, and will confront all sufferings in order to continue among them, baptizing the children, blessing the marriages, and visiting the sick. With regard to the successors named by the State, the Roman Catholics are forbidden to accept any religious ministrations from them or receive any sacraments from their hands. They cannot, it says, without committing a mortal sin and exposing themselves to canonical punishment, take any part in the election of a priest without jurisdiction and without powers. In the meantime the Conseil d'Etat has called on the Superior Catholic Council to take measures to fill up the vacancies, and the question was discussed at the last meeting. It was stated that the question of details was being discussed with the Conseil d'Etat, and eventually the reply to its letter referred to above was adopted."

The Central Committee of the Liberal Catholics of Switzerland has convoked a meeting of delegates for the 21st inst. at Olten, to establish definitively the constitution of the Christian Catholic Church in Switzerland.

During last year 935 persons at Berlin left the Evangelical Church. Twelve of them became Catholics, 8 Baptists, 10 Free Congregationalists, 12 Jews, 13 Old Lutherans, and 831 joined no religious body. 811 left the Evangelical Church for the purpose of contracting civil marriages. In the same year 43 Jews, 225 Catholics, 1 Old Lutheran, and 68 persons from other religious communities went over to the Evangelical Church.

It appears that the Bonn Conference, the object of which is to bring about sacramental unity between Old Catholics, Evangelicals, Greeks, and Anglicans, will be conducted with closed doors.

THE OLD CATHOLIC CONGRESS AT FREIBURG.

At the second public meeting of the congress, on Sept. 8, more than 3,000 persons were present. Attorney-General Strentz, of Munich, replied to the reproach that the Old Catholics introduce too few reforms, and pointed out the reforms already made in reference to confession and the use of the vernacular language at Divine service. The reproach of the Ultramontanists that the Old Catholics are enemies of the Church is, he said, unfounded. Those only are such who abuse hypocritically the phrase that one must obey God more than men, and thus undermine the authority of the State. Bishop Reinkens made the following declaration:—"You know that I am legally recognised bishop in Baden, and it is therefore the duty of all the authorities of the country to have due regard for me. I, on my part, have never lost sight of the duty of due regard for others, and especially for the archiepiscopal see of Freiburg. However, the administrator of it, Herr Lothar von Kübel, has lost sight of it with respect to me. In a pastoral (he calls it so unjustifiably, as he is no bishop) of the 19th of March, he calumniate the Catholics and me from the beginning to the end. I shall not mention all the untruths contained in this pastoral; but one sentence, which has already been designated in several journals as an impudent lie, I cannot pass in silence. He says in his pastoral that I stated in a sermon at Constance, with regard to the miracle of Nain, 'Christ had inspired such a lively Christian consciousness in the widow that she believed her son had been called back to life.' I declare here publicly that every word in this allegation is an impudent lie. Herr von Kübel could find my views in my speeches, pastorals, and numerous other writings; and if he had had the consciousness of duty he would not have written this against me." The bishop then spoke on the essence of Christianity. Professor von Schulte stated that the question was not one only of the rejection of infallibility, for many bishops had told him after their return from the council that they did not believe in the dogma. It had been a severe struggle for him and others to enter into the reform movement. But having arrived at the conviction that he as a conscientious Catholic could not follow the bishops any longer in the pernicious way which they have taken, he told them, "Now I shall be to you as decided an enemy as I was hitherto a friend, combating you with the arms of the mind." He finally expressed his thanks to the Bishop of Pittsburg for being present at the congress, and concluded by calling for a cheer for the Emperor of Germany and the Grand Duke of Baden.

The correspondent of the *Daily News* writes:—"One of the most noticeable features of the Freiburg Congress is the presence among us of the Marquis Guerrieri Gonzaga. An Italian of the

highest rank and culture, excommunicated for the support he has given to the parish priests in the diocese of Mantua, who have been guilty of the enormity of accepting election to their cures by their parishioners, his presence gives the assurance that a movement has commenced in Italy, of which the result must ultimately change the existing religious aspect of the country. I have no doubt that the marquis is perfectly right in saying that the character of this movement will be very different from that in Germany, because the state of affairs in the two countries is very different. Here there is a widespread belief in the truth of Christianity, combined with a determined opposition to the innovations and absolutism of Rome. In Italy, as Gonzaga justly observed, there is so little religious belief left among the people that there appears to be no alternative between superstition and unbelief. The educated classes, who have ceased to hold with the superstitions current among the countrymen, tolerate them from fear of the results of handing their country over to unbelief. They content themselves, therefore, with looking at religious questions chiefly from their political side. They do not take the name of Old Catholics, but they hold to the existence of a Liberal Catholicism, and they are one with Germany in her contest against clerical despotism. This explanation of the position of Liberal Catholics in Italy greatly moved the German leaders. Von Schulte at once warmly thanked the marquis, in the name of Germany, and Bishop Reinkens took more than one opportunity of expressing his deep sympathy with Italy. Regarding the delegates' meetings from their international religious aspect, I believe that Monday's sitting, in the course of which the Marquis Gonzaga spoke, will long be remembered as one of the most interesting gatherings held at Freiburg."

The *Tablet* states that Lord Ripon was received into the Roman Catholic Church on Monday week at the Oratory.

The *Contemporary Review* for October will contain an important article by Mr. Gladstone on Ritualists and Ritualism.

Gorgeous services were on Tuesday held in all the Ritualistic churches in London in commemoration of "the nativity of the blessed Virgin Mary."

The Rev. Dr. Cook, Chief Clerk of the General Assembly of the Church of Scotland, died at his residence at Haddington on Friday. He had been unwell for several months.

The union of the English Presbyterian Church and the United Presbyterian Church in England was the subject of discussion at the monthly meeting of the Lancashire United Presbyterian Presbytery, held in Manchester on Monday, under the presidency of the Rev. Dr. Simpson, of Derby. The Rev. Mr. Graham introduced the question, by a motion in which he proposed to urge the U.P. Synod, at the meeting to be held in Manchester in October, to use all constitutional means to effect a union as early as may be practicable. Dr. McKerrow supported the motion, and deprecated the idea of Presbyterians working for separate denominational interests. Mr. Graham's motion was carried by thirteen against nine votes, but it is understood that all the members of presbytery are in favour of union.

DR. CUMMING ON THE PONTIGNY PILGRIMAGE.—In the Scottish National Church, on Friday evening, a sermon on the recent pilgrimage to the shrine of St. Edmund at Pontigny was preached by Dr. Cumming, who said he believed the whole tone and tendency of such demonstrations was to rouse the passions of the masses. Everyone, says the preacher, seemed to anticipate what students of prophecy had long been speaking of—a great war and a tremendous conflict, the issue of which would be the purification of the world as by fire, God taking care that His own should not suffer.

MORE SECESSIONS FROM THE CHURCH OF ENGLAND.—The *Leigh Chronicle* is in a position to state on indisputable authority that the mission of Redemptionist Fathers at the Church of the Sacred Heart, Tyldesley, resulted in the perversion of ten persons, and that eleven others are now qualifying as catechumens. We cannot say whether this wholesale secession has resulted from the espousal of Catholicism by the Earl of Ripon, or whether it has been the natural consequence of the strenuous Catholicising efforts of the High-Churchmen in the locality, but it is a fact that ten persons were baptized into the Roman Catholic Church during the mission.

MR. HOWELL ON THE ESTABLISHED CHURCH.—At the celebration last week to Mr. Howell at Aylesbury, that gentleman said:—"These views I have expressed to-night are the views with which I came before the constituency, and which I ask you to support. There are other points, such as the disestablishment of the English Church—come it must—that I have not touched upon. I am in favour of disestablishment (Cheers.) For while I should like to see a National Church as well as civil and religious liberty, freedom of worship, I should not like such a National Church as we have now foisted upon us. (Cheers.) It must be one that the nation should look upon with confidence and trust. (Applause.)"

NONCONFORMISTS AND THE MAGISTRACY.—Mr. Arthur Arnold writes to the daily papers—"Shortly after my defeat at Huntingdon you published last January a letter from Mr. Gladstone, in reply to one from me, in which I called his attention to the exclusion of Nonconformists from the county magistracy, and stated that 'the father of the present

Mayor of Huntingdon was the only Nonconformist ever known to have been in the Commission. His son, a Nonconformist position and ability, has been passed over in favour of young men.' Mr. Gladstone's expression of opinion that 'the case of the Nonconformists in Huntingdonshire would seem to be one giving much ground for complaint as to the exercise of the powers of the Lord-Lieutenancy,' would seem to have led Lord Sandwich to acknowledge the error of his ways. It is now reported that the name of the Mayor of Huntingdon (Mr. Bateman Brown) has been added to the commission of the peace for the county of Huntingdon."

RELIGION IN ENGLAND.—M. John Lemoine, writing in the *Débats* on Lord Ripon's change of religion, says—"We, for our part, have no comment to make on the conduct of Lord Ripon, as it was doubtless determined by reasons of conscience, with which no one has a right to interfere. But in all the recriminations of which that conversion is the object, where is the share of that freedom of conscience, that liberty on which the English are so fond of pluming themselves? The truth is that the English religion is a purely national one; it is a local and territorial creed, and when a man abandons the Church of the State, he is accused of betraying the country itself. We have read somewhere that it is not Christianity that is the religion of the Englishman, it is England; not the gospel, but the Magna Charta. For him the mystery of the Most Holy Trinity is nothing more than equilibrium of King, Lords, and Commons. He is religious through patriotism; he respects all national institutions, and the Established Church is one of them, like the jury, habeas corpus, horse-racing, or portrait painting. Thus, by the single fact, that he becomes Catholic, Lord Ripon ceases to be English in the eyes of true Englishmen; that is to say, that there is no human conscience, but only English ones. Our neighbours are not quite sure that their God is the same as the one of other nations. They give to the Deity a country; if they could, they would give him a uniform, the red coat, the colour of Her Majesty's Government. The new convert is bitterly reproached for passing under the yoke of the Jesuits. For us, his conversion has a perfectly natural explanation; he was grand master of a secret society; he only transfers himself to another. He had for device a triangle with certain cabalistic figures; he will now have for his sign A.M.D.G. The Freemasons have, it is said, a discipline, a formulary, a catechism, words of command. Well, we have a Cardinal Archbishop who says, 'My clergy is a regiment; I command, and it marches.' The society of Freemasons may perhaps be much vexed to see a person of consideration, with a high position and an income of 1,500,000 fr. a year, passing into the Society of Jesus; but there is no reason why a man should cease to be an Englishman because he is no longer an Anglican."

AN ANTI-RITUALIST DECLARATION.—An address in course of signature to the archbishops and bishops in opposition to that already largely signed which prayed for the sanction of a distinctive dress for use by the clergy when engaged in the administration of the Holy Communion. The new address regards a eucharistic vestment as typifying and implying a sacrifice in the Holy Communion and a sacrificial character in the Christian Priesthood, such as the memorialists believe are not in accordance with the Liturgy and Articles of the Church of England, and therefore they deprecate any fresh legislation whereby authoritative sanction might be given to the eastward position or to a distinct eucharistic dress. Among those who have already signed it are—Dr. Trower, Sub-Dean of Exeter and ex-Bishop of Gibraltar; Dr. Anderson, Chancellor of St. Paul's, vicar of Clifton, and ex-Bishop of Rupert's Land; Dr. Beckles, vicar of St. Peter's, Bethnal-green, and ex-Bishop of Sierra Leone; Dr. Alford, incumbent of Christ Church, Birkenhead, and ex-Bishop of Victoria, Hong Kong; the Deans of Chester (Howson), Winchester (Bramston), Ely (Merivale), Canterbury (Payne Smith), Ripon (McNeile), Bristol (Elliot), Gloucester (Law), Carlisle (Close), and Worcester (Yorke); Lord Dynevor, vicar of Fairford; Canon Hawkins, Provost of Oriel; Dr. Cartmell, Master of Christ's, Cambridge; Canon Evans, Master of Pembroke, Oxford; Dr. Phillips, President of Queen's, Cambridge; Canon Robinson, Master of St. Catharine's, Cambridge; Archdeacons Sinclair (Middlesex), Jennings (Westminster), Jacob (Winchester), Davys (Northampton), Phillpotts (Cornwall), Browne (Bath), Hony (Salisbury), Hone (Worcester), Garbett (Chichester); Professor Swainson; Canons Carus, Clayton, Tristram, Girdlestone, Stone, Perowne, and Thomas; Professor Birks, of Cambridge; Professor Cheetham, of King's College, London; Prebendary Auriol, Vicar of St. Dunstan's, Fleet-street; Mr. Moorhouse, Vicar of Paddington; Mr. D. Wilton, Vicar of Islington; Mr. Bardsley, Vicar of Spitalfields; Mr. Titcomb, Vicar of St. Stephen's, South Lambeth; Sir Emilius Bayley, Vicar of St. John's, Paddington; Dr. Farrar, Master of Marlborough; Mr. Bell, Rector of Cheltenham; Mr. Freemantle, Rector of Claydon; Prebendary Elliott, of St. Mark's, Brighton; Mr. Knight, Chaplain to the Archbishop of Canterbury; Dr. Bertie, Vicar of Great Ilford; Dr. Clarke, Vicar of Christ Church, Southport, and proctor in Convocation; and a large number of country clergy.

The annual concert of the Tonic Sol-Fa Association took place at the Crystal Palace on Saturday, and passed off successfully.

Religious and Denominational News

THE CHRISTIAN CONVENTION AT DERBY.

On Monday, Tuesday, and Wednesday of last week a series of meetings was held at Derby for the promotion of a spirit of earnest Christian devotedness. The meetings were convened by a number of Congregational ministers in Derby. Nottingham, Leicester, and Lincoln, but were open to all evangelical denominations and were attended by members and ministers of every communion coming under that broad designation. The first of the meetings was held on Monday evening, in Victoria-street Church. The spacious floor was crowded, and the aisles partly occupied with seats, whilst there was a large congregation in the galleries. The pastor at Victoria-street, Mr. Crosbie, presided at the first part of the meeting, which was devotional. Dr. Falding, of Rotherham College, delivered a very earnest, thoughtful, and impressive address, and prayer was offered by the Rev. G. Mabbs and Mr. G. Wilkins. Mr. W. Crosbie afterwards stated that the Rev. S. D. C. Douglas, Vicar of All Saints, Derby, who had been present, had requested him to state that he had been very anxious to remain with them while the Lord's Supper was celebrated, but he had been compelled to leave to take the chair at another meeting. This part of the meeting closed at eight, but nearly the whole of the large congregation remained to partake of the Lord's Supper, at which Mr. R. W. Dale, M.A., of Birmingham, presided. After singing and prayer, Mr. Dale delivered a most impressive address.

On Tuesday morning there was a devotional service at London-road Chapel, at half-past six o'clock, the Rev. R. Dawson, B.A., of Nottingham, presiding. There was a prayer-meeting at the Midland Railway works at a later hour, and open-air meetings were held in the afternoon and evening.

There was a conference at the London-road Chapel, at half-past ten o'clock, when Mr. T. George, of Derby, presided. Between two and three hundred persons were present, including many strangers and members of other denominations. The meeting was opened with singing and prayer, after which the Chairman delivered a brief address. Mr. W. Crosbie, pastor of Victoria-street Church, then read an able paper upon "Christian Life." He said that during the whole of that day their thoughts, prayers, and conversation would be occupied with the important subject of Christian life; the following day would be devoted to the consideration of Christian work. Christian life first, Christian work second. That was the proper and logical order, for the work was the outcome and expression of the life, and the work was ever in the measure of the life. There were various kinds of life, not one life modified by a process of evolution, and by an ascending gradation of organisms, but various kinds of life. The Christian life was the highest kind of life. It was the essential life of the Divine Christ. Man's great distinction consisted in his being capable of receiving and living that life. By his physical nature he was allied to the brute creation. By his intellectual nature also he was allied to the brute creation, for there were the rudiments of intellect in the brute creation. But man had what the brute creation had not, he had a spiritual nature. He was the Son of God. He bore the image of God, and was capable of knowing God, of communing with Him, and of entering into organic spiritual relations with Him. Conversion involved participation in the essential life of the Divine Christ. They had a very low and inadequate view of conversion who regarded the forgiveness of sin as its chief element. It was a blessed thing to be forgiven, and to know it, but it was infinitely more blessed to be a partaker of the life of Christ, to sustain to the living personal, glorified Christ, an organic spiritual relation. There was no real conversion, no salvation, where there was not that relation, and the life of which the relation was ever the channel. They deceived themselves who spoke of salvation as a mere cancelling of debts: as a mere justification. It was union with and life in Christ. It was to be feared that there were multitudes in the visible Church who had no experience of that salvation, who had not passed from death unto life, who had only a name to live. They were a very reputable sort of people it might be, but they needed to be born again. They had knowledge, and it was correct. They had beliefs, and they were orthodox. Their theory of the atonement was scriptural. They talked much about the merits and righteousness of Jesus, but they did not know Him, having no conscious fellowship with Him, and not being members of His body. They stood altogether outside the sphere of those spiritual attainments which Paul summed up in the great words, "Christ in you. I live, yet not I; but Christ liveth in me." Nor was that the only grave feature in the spiritual condition of the visible Church. It was sad indeed to think of the withered branches which must be cast forth and burned, of the many branches that partook of the root and fatness of the good olive-tree, and yet scarcely lived. They were not there in the spirit of fault-finding, nor to misrepresent or exaggerate the state of things amongst them, but to ascertain the truth and humble themselves before God, confessing and mourning over their own shortcomings and sins. He should not therefore be misunderstood in asserting that the Christian life of God's people was at a level far below that which it ought

to reach, and which it ought constantly to maintain. After urging them to yield themselves unto Christ, he said holiness of character was their great necessity. Their usefulness and their fitness for their work was in the measure of their holiness, and all the questions that troubled the Church would right themselves if there was a greater degree of holiness, if there was more of the life of Christ in His people. The questions of Christian union and doctrine, church finance, and the evangelisation of the world, were all bound up with the churches' increased holiness and life. Let the church be filled with Christ, and she would enter upon a new and grander missionary era, and she would go forth and preach everywhere, the Lord working with her and confirming the words "with signs following." Prophecies were multiplying of the near approach of a new and glorious manifestation of Christ in His church. There was deepening dissatisfaction with the existing state of things, and there were great searchings of heart among His people. There was confession of individual and church sins. There was a drawing closer of the bonds of Christian union, and a discovery and emergence of new bonds of Christian union intersecting the lives of ecclesiastical organisations. That convention was one of the prophecies of the Lord's coming. It was of the Lord, and one of the fruits of a Prayer Union that had already brought much blessing to both ministers and churches.

The Rev. T. G. Horton, of Wolverhampton, spoke respecting the Evangelical Alliance meetings at Oxford, which he designated as remarkable gatherings, and said he was sorry to say that the Congregationalists as a body were not very largely represented there. There were seven successive meetings every day, and all the places were filled with persons who were not inquiring sinners anxious to be taught the way of salvation—not with ordinary average believers, but with persons whose hearts had been stirred, as the heart of Mr. Crosbie had been stirred up, if he was to judge from the excellent paper which had just been read, with an anxious desire to arrive at the highest possible elevation of spiritual attainment and power.

Addresses were also made by the Rev. S. Hebditch, of London, B. O. Bundall, and other gentlemen.

The evening meeting was held in Victoria-street Church, which was filled in every part. The chair was occupied by Henry Wright, Esq., J.P., of London. The Chairman said he thought in accepting the invitation that if he could not bring anything to the meeting, he should be able to carry a great deal of good from it. In asking himself the question why such men as Mr. Lee, of Manchester, and himself had been requested to preside, he had come to the conclusion that it was because the friends in Derby wished to divest their movement of all that might appear to be sectarian and narrow. The meaning of that meeting was the good of society, of individuals, and of all people; it meant peace between Christian and Christian, and between God and man. After referring to his observation of Christian life in Switzerland during a recent tour, he said he felt in coming to that meeting that if it meant nothing else it was a grateful recognition of what the pastor of that church, the people of Derby, and those who had been associated with them, had been doing persistently for many months, not only for their own good, but for the good of the whole church.

The Rev. G. Stewart, of Glasgow, gave some interesting particulars respecting some of the manifestations of spiritual life in the midst of the professors of religion in that city. He said that at Glasgow Green, in a neighbourhood which was greatly demoralised, a tent had been erected capable of holding about 2,000 persons, and in it the Gospel was preached every night. On Sunday morning it was customary to gather the lame, the halt, the blind, the hungry, and the starving, and to feed them. The tent was the gift of a man who had been recently brought to a knowledge of God by attending religious meetings. Hundreds of working men gathered round the tent every Sunday morning to watch the poor people as they went to get their morning meal. He hardly knew how the money was provided, but it came in every Sabbath morning without fail for feeding twelve or thirteen people. And that money was given by the working men. Journeymen bakers were constantly sending in rolls; the merchant subscribed a guinea a-week, while other persons contributed pence. Thus the work proceeded. He then referred to the religious meetings held in Glasgow in the first week of the New Year, and said it was evident that Christ was in their midst, by the fact that persons of both sexes went and sang hymns to working men at their dinner-hour, whilst others visited the hospitals and infirmaries to find out the most neglected amongst the inmates. Union amongst Christians was also one of the things they were enjoying to a great extent. He did not say they were enjoying a perfect union, but many of the barriers were broken down, and he could enjoy what they in Derby could not enjoy, but he hoped the time would come when they would enjoy it. He could go into the English Episcopal Church, and though as a Nonconformist he had not been privileged to preach from the pulpit he had frequently preached from the reading-desk, and he enjoyed an intimate friendship with the vicar. In Newcastle-upon-Tyne there was much Christian fellowship. When he lived in that town there was no approach to union between Evangelical

clergymen and ministers, but since God had visited the town there had been great union amongst them. He had been at a prayer-meeting there recently, and had seen the vicar in the chair, a Wesleyan minister conducting it, and the vicar called upon to pray.

The Rev. T. G. Horton delivered an earnest and impressive address, alluding to the three rests which were spoken of in Scripture. The Rev. J. Calvert, of Sheffield, said the ultimate object of the conveners of the meetings of the present week was the salvation of the ungodly round about them; to ascertain how they could penetrate the mass of godlessness, how they could rescue the victims of intemperance and infidelity, and how they could dispel the evils which were corrupting the young people of the land, and make the salvation of Christ a living realisation in the hearts and homes of the people.

After addresses by the Rev. R. Dawson, of Nottingham, and the Rev. S. H. Blitch, the meeting was concluded with prayer by the Rev. Dr. L. Simpson.

There was a devotional service at Derwent-street Church at half-past six o'clock on Wednesday morning, when the Rev. W. F. Clarkson, B.A., of Lincoln, presided. About twelve of the ministers and friends adjourned to the station, and addressed the workmen in their two mess-rooms: Dr. Falding and others in the one room, and Henry Wright, Esq., of London, the Rev. Mr. Stainton, of Sheffield, and the Rev. Mr. Wilson, of London, in the other. All the addresses were most pointed, and the attention of the men very marked. Upwards of 500 were present in the large mess-room. The address of Mr. Stainton was particularly effective. He sang with his fine, full voice, "Courage, brother, do not stumble," and the men heartily joined in the chorus.

The conference was resumed at London-road Chapel, at half-past ten, and it was well attended, a number of ladies being present. The Rev. Professor Williams, of the Nottingham Missionary College, was the president. The conference was opened with singing and prayer.

The Chairman delivered a lengthened opening address. In speaking of the common duty of the church to the world, he said there needed to be a closer and more really Christian contact between the members of the congregation of a church, for if the pastor was responsible for the church, the latter was mainly responsible for the congregation. The church had also a special duty to discharge towards the children it had baptized. It was indeed equally responsible for the religious instruction of all children who came within its range, but there was this difference in the case of the baptized, the church had publicly acknowledged its responsibility, and pledged itself to care for them. A children's Bible-class would supply that missing link in church organisation, and a short informal prayer-meeting of the more thoughtful children might be held, and personal conversation held with them by the pastor and such members of the church as were fond of children. With regard to the duty of the church to the outside world, a printed appeal might be issued to such persons as did not attend a place of worship, and taking it for granted that every church had its mission station, he would suggest an organised service for the conduct of each mission, which would consist of men and women who had sympathy with such work, and who could take some part by inviting to the services or rendering similar assistance. He also recommended special evangelistic services, and said the work of district visiting would be carried on with more spirit and success if there were a monthly prayer-meeting amongst the visitors: a quarterly or half-yearly tea-meeting: an annual tea-meeting for the visitors and their friends: occasional cottage meetings: and a benevolent society and mothers' meeting. As to the social or philanthropic work, which was a most important element, he feared it could hardly be said they had realised its obligations or accepted its importance, and it presented such difficulties as he had little hope of seeing solved, except by a union of Christian churches for both conference and work. He concluded by saying that the organisation of all such work as he had tried to sketch belonged to the officers of the church, and urged his hearers not to be frightened at the greatness and multiplicity of the work waiting to be done, nor try to do it all at once, but to do it as though all depended upon themselves, and to pray as though all depended upon God.

The Rev. J. H. Wilson, of London, referred at length to religious work in Scotland. He said that Christian work in that country began with John Knox when he laid a scheme which provided a pastor and school for every thousand persons, and provided for catechists, lay evangelists, and superintendents, so that when the Gospel was preached on Sunday they carried it from house to house. He then alluded to the Covenanted age, when the spirit of independence infused by Knox manifested itself; to the evangelistic efforts of Messrs. John and Robert Ordill, and the Rev. Mr. Simson, of Cambridge, and to the revival in 1859, respecting which he gave some interesting particulars, and then dilated upon the great success of the evangelistic efforts recently put forth in that country by Messrs. Moody and Sankey, of which he had had some personal experience. The lessons he drew from the things he had spoken upon were the importance of Christian ministers laying hold of lay evangelists, and also of the power of music rightly employed.

A discussion followed, being opened by Mr. Hodgson, of Nottingham, who made some practical suggestions respecting aggressive Christian work. The discussion was continued by several ministers and gentlemen, including Mr. Morgan, proprietor and editor of the *Christian* newspaper.

There was another very successful meeting in connection with the convention in Victoria-street Church, on Wednesday evening. The chair was occupied by Henry Lee, Esq., J.P., of Manchester, and the church was well filled, the congregation consisting of ministers and members of various Christian denominations, including many young persons of both sexes. The proceedings were again characterised by great earnestness and Christian fervour.

The Chairman, in the course of his opening address, said they must go to work to-day; be industrious in working for God, not waiting for some favourable opportunity, but do the best they could with the time they had at their disposal, making themselves useful wherever they were, and using their time, talents, and money as they were able. But they must work intelligently, and there must be a system in their labour and in their giving. Giving was a work which laymen could do, even when they could not express themselves in such a manner as to be acceptable to the people as a teacher. Did they give with system? He recommended them from experience, for he had taken an account of what he had given for the last thirty years, to keep an account of what they gave in a ledger, just as they would keep any other account. They ought to give on system, whether it was at the rate of ten, fifteen, twenty, or five per cent. of their incomes, and if they would do that all their difficulty with regard to money in the Church of Christ would vanish as a dream. It was because only a few gave systematically, and probably very largely, and others did not give on system, and only gave small amounts, that they were hampered with monetary difficulties. He advised his hearers to set aside a portion of their earnings or profits for the service of God, and to give them in a systematic way; to do everything they undertook with thorough earnestness and perseverance, remembering that the times in which they lived required individual effort, and assured them that they would reap a sure reward.

The Rev. M. Wright, of Leicester, delivered an address on Church work. He said the first aspect of this subject was that they needed and should seek for more concentration in their Church work. As Nonconformists they did not believe that any human authority could allot to one man the spiritual charge of any number of persons in any district, and in repudiating that, they had gone to the other extreme, and had not sought sufficiently to evangelise particular neighbourhoods, regarding them as their own spheres of labour. But they had particular relations to sustain with regard to the people who lived round their sanctuaries, and they ought to lay upon themselves, as a burden, the task of evangelising them. They were squandering their energies; their congregations came from every part of the large towns, and the pastors thus looked over every part of the town. To effect this, not only were irreproachable character and brotherly love of the members essential, but every member of the church must be at work in some clearly defined labour. And only as the individual members of churches practically recognised this responsibility would there be success in the evangelisation of the people.

The Rev. S. Lambrick, of Leicester, expressed his hearty concurrence with the remarks of the chairman respecting giving on system, and advised his hearers, especially the young, to be prepared to meet the arguments of sceptics, expressing the belief that the growth of the scepticism of the present day arose to no small extent from the lack of the downright thinking out of their religion by the people. He asked his hearers whether sermons which were full of doctrine were not what was commonly called "dry" to them, and said that if the people had read deeply upon religious subjects, and had carefully studied what they had read, these sermons would not be dull and uninteresting to them.

The Rev. G. Stewart, of Glasgow, gave some additional particulars respecting the revival of religion which is going on in that city, explaining the different modes which had been employed to preach the Gospel to the people, giving several remarkable instances of conversion, and concluding with an earnest exhortation to the people. After a few words from the Rev. J. H. Wilson, of London, the meeting concluded with singing and prayer.

A well-attended devotional service took place in Victoria-street Church, at four o'clock on Wednesday afternoon. Dr. Falding presided; and prayer was offered by several friends, including the Rev. S. D. C. Douglas, vicar of All Saints. A service, especially intended for children, was held in the church, half-an-hour afterwards, under the presidency of J. Fernie, Esq., of Ventnor, Isle of Wight. There was a large attendance of children and adults, and suitable addresses were delivered by the chairman, and by the Revs. W. F. Clarkson, B.A. (Lincoln), J. B. Macwilliam (Nottingham), and A. Butler (Ridgeway). In the evening there were three open-air meetings, one in Luke-street, another in Lodge-lane, and a third in Albion-place, the latter being conducted by Mr. G. Mee, of Derby. These who had taken part in these open-air meetings then passed through the streets, singing hymns, and took a large number of persons to the public meeting.

On Thursday meetings in connection with the convention were held in the two mess-rooms at the Midland Railway Works, at breakfast time. Mr. S. Morley, M.P., presided in the large mess-room, and he and H. Lee, Esq., of Manchester, delivered addresses. The Rev. J. H. Wilson addressed the men who had assembled in the small mess-room. A combined open-air meeting was afterwards held, when Mr. Morley and the Rev. G. Stewart, of Glasgow, spoke, and Dr. Falding closed with prayer. Considerable interest was manifested in the proceedings by the workmen.

As an appropriate close of the convention arrangements were made for a great prayer-meeting to be held in the Drill Hall, on Thursday evening. S. Morley, Esq., M.P., presided, and every evangelical church in the town was represented. The ministers present were Dr. Falding, the Rev. G. Stewart, the Rev. J. H. Wilson, the Rev. Stainton, the Rev. S. D. C. Douglas (vicar of All Saints), Rev. Dr. Simpson, Rev. W. Griffith, the Rev. J. Wilshire, and representatives of the Wesleyan Methodists. Short addresses were given.

Messrs. Moody and Sankey have definitely arranged to visit Manchester in November next.

The Rev. Dr. Parker returned to London last week, and preached at the City Temple on Sunday. The church was crowded.

The Rev. Dr. Mellor, of Halifax, has gone on a tour to the United States with Mr. John Crossley, M.P.

MISSIONS IN BURMAH.—The American Baptist missionaries in Burmah have been holding a five days' convention. The proceedings were conducted in Burman, Karen, and English. There was an attendance of 137 delegates. Among the reports, it was stated that missionaries in their travels among the Gaychos found a chapel in nearly every village, built in expectation of the appearance of a supernatural prince. The people heard the Gospel gladly, and changed their chapels from temples for superstitious uses to places for Christian worship. The Baptists now have in Burmah 375 churches, 19,307 members, and 476 teachers.

THE SWEDENBORG SOCIETY.—The sixty-fourth annual report of this society, just issued, presents numerous features of interest in connection with the spread of Swedenborgianism. An anonymous donation of 1,000*l.* (accompanied by a hint that more from the same quarter might be expected), had encouraged the society to present sets of the works to Nonconformist colleges, and to offer copies of "The True Christian Religion" to the clergy of all denominations—1,500 of whom have, we hear, sent in applications. It was proposed shortly to issue a cheap edition of "The Apocalypse Revealed" to be similarly distributed among the clergy, and to devote 500*l.* to further translations, particularly into Hindustanee. The financial portions of the report represent a balance in hand of 1,677*l.*

SHEFFIELD.—The Rev. John Fisher, minister of Howard-street Chapel, Sheffield, preached his farewell sermon on Sunday previous to taking an appointment in connection with the Liberation Society. At a meeting on the following evening the senior deacon said that they had spent the last three years with their friend Mr. Fisher in a very pleasant way; since he had come among them the congregation had more than doubled. During his stay there the pastor had been instrumental in establishing a home, the first of its kind, with all the advantages of a public-house, but without the drink, and had interested himself for the welfare of other public institutions. With many expressions of regret for his departure, and sympathy with him in the work which he was about to undertake, Mr. Fisher was presented with a cheque for 80*l.* 12*s.* and a travelling bag, value 12*l.* 10*s.* Mrs. Fisher at the same time receiving a gold lever watch from the congregation, and a satchel from the attendants at the mothers' meetings.

OLD KING-STREET BAPTIST CHAPEL, BRISTOL.—A very interesting service took place at the above chapel on Thursday last for the purpose of "recognising" the Rev. G. D. Evans, late of Grove-road, Victoria-park, London, who recently accepted the pastorate of the church. The proceedings were commenced with a tea-meeting in the schoolroom, which was tastefully decorated for the occasion, and at which between 400 and 500 attended. A public meeting was subsequently held in the chapel, which was crowded in every part. Mr. G. H. Leonard occupied the chair, and was supported by a large number of ministers and friends. The Rev. Archibald Brown, of the East London Tabernacle, had engaged to attend, but was prevented. The chairman in a few remarks introduced the business of the meeting which was to welcome the Rev. G. D. Evans amongst them. They knew but little of him at present, but no doubt would soon know a great deal more about him. He was sorry Mr. Brown could not be there that evening, as being intimately acquainted with Mr. Evans and his past work, he would have been able to give much information respecting him. He had, however, sent them a letter in which he testified to Mr. Evans's Christian character as a man, and his earnestness and devotion as a minister, and such testimony from such a quarter was, he considered, eminently satisfactory. Mr. C. J. Whittick, the senior deacon, having in the name of the church welcomed Mr. Evans as the pastor, Mr. W. M. Gibson, the secretary, read a statement of the circumstances which led to the unanimous invitation of Mr. Evans to the ministry of that church. The Rev. G. D. Evans, upon rising to state his reasons for accepting

the pastorate, was received with much cheering. He gave a history of his religious experience and a statement of his belief. He was, however, he hoped, a larger Christian than he was a Baptist, and that he could hold fellowship with all who believed in the Lord Jesus Christ. The meeting was subsequently addressed by the Rev. Dr. Gotch (president of the Bristol Baptist College), the Rev. E. G. Gange, of Broadmead (brother-in-law of Mr. Evans), the Rev. J. G. Greengough, M.A. (of Cotham Grove), the Rev. Uriah Thomas (Independent), the Rev. R. Glover (of Tyndale), and the Rev. W. S. Mayers, of City-road. Votes of thanks were passed to the ladies who had arranged for the tea, and to the chairman, who, it was announced, had given a donation of 30l. towards repairing the chapel. The meeting, which was of a deeply interesting character throughout, was brought to a close with prayer by the Rev. W. Adams, of Stapleton-road Chapel.

CANON KINGSLEY ON THE RELIGIOUS ASPECTS OF THE AGE.—On Sunday afternoon the Rev. Canon Kingsley, who has recovered from a severe illness, preached to an immense congregation in Westminster Abbey. The aisles were filled, and even the seats in the sacristy were occupied. In the course of an eloquent sermon Canon Kingsley said he feared deeply that the good old-fashioned faith in a living Christ and an ever-present God was rapidly dying out among us. Men no longer believed in the government of God, in the perpetual Divine Providence, which the Scripture called the Kingdom of God. Therefore, having lost faith in God's immediate government of the world and its nations, men were tempted more and more either to try to misgovern the world themselves, or to fancy that Christ had entrusted His own government to a delegate, to a vicar, an infirm and aged ecclesiastic at Rome. They had lost faith likewise in God's immediate government of themselves, their own characters and hearts, and were therefore tempted more and more to follow no rule but the dictate of their passions and interests, or else, in despair at their own inward anarchy, to commit the keeping of their souls to directors and confessors instead of to Christ Himself, the direct and immediate Lord of all flesh. This faith that was now dying out so fast in the world was more common, he thought, a generation or two back among old-fashioned Church people than among any others; and it could not but be so, for the good old-fashioned Prayer-book in which they were brought up to believe without any adventitious superstitious or sentimental helps, and the good old-fashioned Catechism, which were perfect in themselves, were more full of simple living faith in God from beginning to end than any other books on earth but the Bible. For some reason or other this generation did not seem to care to see God's strength, and he believed the generations yet to come would believe less and less in His power. But men must get back that faith if they wished to keep that wealth, that prosperity, that civilisation which everybody craved for so greedily. If they did not, they were treading, and their children after them would tread, not as they fancied the road to wealth, to enlightenment, to the civilising grace of peace, but the road to ruin, to anarchy, to barbarism. It always had been so, and always would. Fact, experience, history told us that was the inevitable sequence. A nation without a living active faith in a living God would soon be left to welter in the mire—nay, as might be said of more than one country at the present moment, to welter in its own life-blood.

Correspondence.

DISENDOWMENT.

To the Editor of the Nonconformist.

SIR.—I have been away from home out of the reach of newspapers, and did not see Mr. Williams' letter till yesterday.

I am very much amused with his discourse about loyalty. Does he not know that all religious people are, and ought to be, disloyal whenever, and so far as, their religious opinions are opposed to their submission to the authority of temporal governments, and that the great object of a wise and just State policy, so far as religion is concerned, is to give no extraneous or factitious help to the confederative principle, but to leave it in possession of that strength which it naturally derives from its own convictions and beliefs?

I cannot perceive the least difference between the opinions advocated in my speech and those which are defended in my letter. Mr. Williams fills me with amazement when he tells me that after reading the speech a second time he still thinks that it advocates a compulsory Congregationalism so far as the congregations are concerned which shall use the National Church buildings. If my speech expresses this idea then I confess that I am utterly unable to guard myself against misconception. Again and again I have said that the congregations are to be allowed to connect themselves with any ecclesiastical organisation they may prefer, to make their own bishops or to dispense with them. And I introduced my remarks on this subject by saying "that the state had no right to forbid ecclesiastical confederation, and that it would be a violation of the rights of conscience if it were to do so." Mr. Williams appears to me to confound the action of the State in preventing the property from

being given over in perpetuity to an ecclesiastical confederation with the action of the State in preventing the confederation of congregations under one form of Church Government.

Mr. Williams' main argument is that property has been given by private donors to the National Church for the purpose of maintaining episcopacy, and that the disestablished episcopal church would have a moral right to this property. I deny this assumption *in toto*. I say there is no proof that any of our church property was intended for the use of the Episcopal Church as distinct from the State, any more than there is that it was intended for the use of the Methodist Society, which is really episcopal and which both uses the national Prayer-book and teaches its doctrines. The nation has the same moral right to all this property which has been collected in its name, which the Methodist Church or any other church has to the property which has been collected in its name. Mr. Williams imagines that the State has prevented people from putting their property in trust for episcopalian purposes. I reply it has never done so, at least, never since the passing of the Toleration Act. Episcopalians have been just as much at liberty to create their own episcopacy, and to put property in trust for its maintenance, as any other people have been to create their own ministry and to provide for its support. There are actually existing at the present moment several episcopal churches in England besides that which is connected with the State. But the mass of State churchmen have not availed themselves of this liberty, they have given their property to the National Church, *i.e.* the nation, and not to a free episcopal church which they were perfectly at liberty to organise.

When disestablishment takes place, the present National Church will break up into several distinct sects. Which sect is to hold the property? How are we to decide whether the donor was a Broad Churchman, a Ritualist, or an Evangelical? or which party he would belong to if he were living in the present day?

The reasons of my proposal that the congregations should have the use of the ecclesiastical buildings are that the State can make no other use of them; that though they were originally given by private donors or supplied by the State for the use of the parishes, they are really available only for so many persons as can assemble in them at one time. If any one should prefer the system which has been adopted on the continent to allow all the different sects in a parish to meet successively in the parish building I have no objection to that except that it would be needlessly doing violence to English feeling, and all, or nearly all, the sects are already provided with their own places of assembly. If any one should propose that the sect which uses the parish church shall pay a rent for it, which rent shall be employed for parish purposes, I have no objection to that. It might be just, but it would appear to be exorbitant. But I do most earnestly object either to give or to sell our national buildings to any sect. They represent a value which no money can pay for. They contain the precious monuments and memorials of our national history and are the shrines of our mightiest and holiest associations and influences, and I say, with the Dean of Westminster, I will never consent that they shall be the property of a sect.

I am Sir, yours respectfully,
DAVID LOXTON.

MORAVIAN MISSIONS.

To the Editor of the Nonconformist.

SIR.—It is generally agreed by Christians of all denominations that a leading position for zeal in the Lord's cause, as evinced by a wonderful devotedness to the evangelisation of the heathen, and often under the most difficult circumstances, must be accorded to the ancient churches of the "Unitus Fratrum" or Moravians. And yet, although so very active in Christian missions, this body is not only one of the smallest but one of the poorest in Christendom. Their missions are now heavily in debt, the deficit amounting to 4,700l. In addition to this, they have just sustained a heavy loss by the wreck, on the Mosquito coast of Central America, of two missionary vessels, the Messenger of Peace and the Meta. The former of these cost 1,500l., which was mainly raised by the contributions of Sunday School children in the United States.

So devoted are the Moravians to the work of the Lord, that, on an average, one brother or sister out of every fifty members devotes him or herself to the arduous and perilous life of a missionary. What other church can show an amount of zeal even approximating to this?

Moravians are found toiling as evangelists, in poverty and humility, in all parts of the world—amongst lepers in South Africa, with the seal-hunters in frozen Greenland and Labrador, with the Red Indians of North America, and with the natives of hot and pestilential Surinam and Demerara, with the negroes of the West Indies, with the wild Tartars in Central Asia, with British colonists in Australia, and with the people of many other lands. They have given their lives—their all—to their Lord's work—a sacrifice much more precious and acceptable than money. Yet they urgently need pecuniary assistance, especially at present.

Now, therefore, is the time for those who love their Lord and Saviour, who have poured out His precious blood for their redemption—now is the time for grateful

Christians to make a thank-offering to Him they love, by upholding the hands and removing the financial embarrassments of these devoted servants of the Lord Jesus—these faithful preachers of a pure and Scriptural Gospel.

Contributions will be gratefully received by the Rev. H. E. Shawe, secretary of Moravian Missions, 7, Ely Place, Holborn, London. E.C.

I am, dear Sir (not a Moravian), but,
A CHRISTIAN BROTHER.

FOREIGN MISCELLANY.

There is a report of mutinies in the Spanish Republican armies, with cries of "Down with Laserna!" "Long live Moriones!"

Sir Jung Bahadoor will visit Calcutta shortly to confer with the Viceroy on his proposed visit to Europe.

The Italian general elections will take place in the first week of November. The new Parliament will probably be opened on the 23rd of November.

The Emperor William has conferred the Order of the Black Eagle upon Prince Alexander of the Netherlands, presenting it to his highness in person.

The trial of the persons accused of complicity in the escape of Marshal Bazaine began before the Correctional Tribunal of Grasse on Monday morning. The court was very much crowded.

It is announced from Rome that measures have been taken to insure the carrying out of the sentence of six days' imprisonment which has been passed upon the Bishop of Mantua for insulting the King.

A Nice paper states positively that M. Thiers will stay at that place for a couple of months during the autumn. He will arrive about the 15th inst. if the heat has moderated sufficiently by that time.

News comes from New York of a serious defeat of the Cuban insurgents. By one despatch their leader, Garcia, is said to have been killed; according to the other he was taken prisoner, with another leader named Quesada.

Rumour states that the present King of Ashantee will be deposed, and his mother, who has hitherto supported him, has also gone against him. She is anxious that the family should still provide the King.

The cattle-plague has broken out in Suwalki (Russian Poland), causing a mortality of 1,000 head of cattle in two districts. The Prussian Government has, in consequence, taken prompt measures to prevent the importation of cattle into its territory.

According to a special Vienna telegram to the Standard, the land which the Austrian exploring expedition has discovered near the North Pole consists of two parts, separated by a sound thirty-nine miles broad. It was named Austria Sound.

The Feudal journals state that at Prague the Emperor of Austria told Cardinal Schwarzenberg he was conscious of having prevented much that might have injured the Church, and promised to protect her to the best of his ability according to circumstances.

Yesterday evening an official letter of the Chief President of Westphalia, dated 7th inst., was handed to the Catholic Bishop Martin, requiring him to relinquish his episcopal office within ten days. In case of non-compliance, an action of deprivation will be instituted against him in the Ecclesiastical Court of Berlin.

To render the general conscription less distasteful to the Rascolniki or Dissenters, the Emperor of Russia has repealed the famous decree of Peter the Great, which, to give the soldiers a European look, prohibited beards and flowing hair in the army. Only the Guards will continue to shave.

M. Louis Veillot has been challenged by a son of General Zabala, on account of the article upon Marshal Serrano which recently appeared in the Univers newspaper, and caused its suspension for a fortnight. M. Louis Veillot has, however, refused to accept the challenge, on the ground that the article was exclusively of a political character.

M. Maille, the Republican candidate for the representation of the department of the Maine-et-Loire, has in 375 out of 381 communes obtained a great majority over M. Bruns, the Septenalist, and M. Berger, the Bonapartist; but as it appears that he has not gained a majority sufficient for his election, a second ballot will be necessary, which is fixed to take place on the 27th.

Professor Silvestri reports that a transversal fissure, about a mile long, has appeared on the northern side of Mount Etna. Twenty fresh craters, situated upon one long line, have been thrown up. The first crater opened forms a cone 75 feet high. Professor Silvestri believes that the force of the eruption is at present spent, and that only a few slight earthquake shocks will now be felt.

Prince Frederick William, the eldest son of the Crown Prince, will probably go to Cassel this winter, where he is to attend classes at the public grammar school for a year or two. It is expected that the searching examination in classics, mathematics, history, geography, natural science, and French, which precedes admission to the school, will place the prince in the first form, an uncommon proficiency for a boy of fifteen and a-half.

The cotton report of the Agricultural Department for September shows a heavy decline in the prospects of the crop. The causes are mainly the

drought and intense heat, which are parching the plants. The decline averages over 20 per cent. on the August report, so that the crop will be barely two-thirds of an average. The authorities of Augusta estimate the total cotton crop at from 3,500,000 to 3,700,000 bales. At Galveston and New Orleans the estimate is lower.

Kuli Beg, the son of Yakoob, the Ameer of Kashgar, after his victory over the Chinese, occupied the towns of Urumtched and Manasse, north of the Gelesna Ridge and east of the Russian Province of Kuldja, which is thus relieved from the danger of a Chinese attack. The conquered towns being about 250 miles east from the extreme limits of the Kashgar territory, it follows that the intervening district is practically, if not absolutely, under the sway of Yakoob, whose dominion has thus been very considerably increased. The date of the collision is unknown.

On Saturday Marshal MacMahon was received at the Church of St. Maurice, in Lille, by the Archbishop of Cambrai, who assured him that his Government would have the support of the clergy. On Tuesday Marshal MacMahon visited the Cathedral at Arras, where he was received by the bishop and 250 of the clergy. At a reception afterwards the president of the Tribunal of Commerce read an address expressing confidence in the Septennate, and the hope that the Assembly would vote the Constitutional Laws. After visiting Amiens Marshal MacMahon will proceed to Peronne and St. Quentin.

The Pope made a speech on Monday to the students at the Roman Seminary. According to the telegraphic summary of a report which has appeared in the *Voce della Verità*, His Holiness compared the present state of Rome to the history of Job. He deplored the military levy, the false principles and immoralities of the present time, the heavy taxation imposed on the people. He called upon the students to preach penitence, saying, with Job, "Shall we receive good at the hand of God, and shall we not receive evil?" His Holiness concluded by urging his hearers to exhort others by their example and thus prepared for fresh struggles.

An Old Catholic priest in Switzerland is about to follow Father Hyacinthe's example, abandoning celibacy. St. Ange Lièvre, of Biel, in announcing his betrothal to a Protestant lady, says: "I marry because I wish to remain an honourable man. In the sixteenth century it was a proverbial expression to say 'as corrupt as a priest,' and this might be said to-day. I marry, therefore, because I wish to get out of the Ultramontane slough." During the last two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says it is right time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy.

Count Ludolf and Count Hatsfeld, the Austrian and German Ministers to Spain, have been officially received by Marshal Serrano, and presented their credentials. Count Hatsfeld said in his address that the Emperor William had recognised Marshal Serrano's executive power from a desire to promote the re-establishment of peace and order in Spain. His Majesty hoped the Government of the marshal would be able to maintain the principles of social order by Conservative measures. Marshal Serrano replied that the Spanish Government would justify the expectations of Europe, and act energetically in preventing the principles of civilisation from being again undermined. It would also use its efforts to strengthen the bonds of sympathy between Germany and Spain. The marshal concluded by expressing his gratitude for the spontaneous manner in which the German Government had taken the initiative and used its influence to bring about the recognition of Spain by the European Powers. Count Ludolf, in his address, alluded to the historical connection between Spain and Austria. Marshal Serrano, in thanking him, expressed the sentiments of gratitude and cordial friendship entertained by the Spanish towards the Austrian Government.

A Reuter's telegram from New Orleans, dated September 14 (midnight), says:—"The mass meeting held here adopted resolutions declaring Mr. Kellogg, the Governor of Louisiana, a usurper. A committee in connection with the White-Leaguers was immediately afterwards formed, which declared the MacHenry Government re-established, and issued a proclamation calling the people to arms. The White-Leaguers seized the City Hall, and erected barricades holding the city above Canal-street. General Longstreet, commanding 500 men of Governor Kellogg's police, mostly coloured, ordered the whites to disperse. Shots were fired, and a sharp fight ensued in Canal-street, six and a half policemen being killed. The citizens and thirty policemen in Jackson-park then retreated and concentrated in Jackson-square. The Federal troops remain neutral and guard the Custom House. Governor Kellogg has asked General Grant to intervene. The New York papers brought by the American mail-steamer contain details as a sharp conflict between the negroes and the whites in Alabama. Senator Spencer, of Alabama, who has just arrived in Washington direct from his home, reports a terrible state of affairs in that State. Coloured men are being indiscriminately maltreated and murdered by lawless white men, and the most intense feeling of alarm prevails. The object of this deadly persecution is not confined to the blacks, but every white man who sympathises with the blacks, and who is

not amply protected by friends and neighbours, is visited with the vengeance of these cowardly Thugs of the 'White Man's Party.'"

GOOD NEWS FROM INDIA.—The Calcutta correspondent of the *Times* telegraphs that rain has fallen plentifully and generally, and the correspondent believes all apprehension of a second year of famine is ended. There will be a partial failure of crops in some districts, but unless under extraordinary circumstances only as in ordinary years.

THE INSURRECTION IN KHOKAND.—The insurgents in Khokand, who are secretly favoured by the population, are becoming more powerful every day. The towns of Kassontchut and Margala are besieged. Russia refuses any assistance to the Khan, who, the Russians say, is the most unfaithful ally they ever had, never having observed treaties or protected Russian subjects.

THE NEW SPANISH MINISTER.—On Friday morning the Marquis Vega di Armijo, the new Spanish Ambassador in France, was received by Marshal MacMahon. The marquis, in presenting his credentials, expressed his gratification at the recognition of his Government by the French Government, and declared that it would be an efficacious means of putting an end to the civil war now troubling Spain. In reply, Marshal MacMahon said it was his desire to see the good relations existing between the two countries strengthened, and that he had never ceased to wish for the prosperity of Spain, which was of consequence to all the European Powers, and especially to France.

THE GERMAN EMPEROR left Berlin on Friday morning, with a numerous suite, including Field-Marshal Manteuffel and the Russian General Reutern, and arrived at six in the evening at Friedberg, where he was received by the Grand Duke of Hesse, the Imperial German Crown Prince, and Prince Louis of Hesse. His Imperial Majesty, who was conducted to the grand ducal castle, met with an enthusiastic reception from the municipal authorities and the inhabitants. All the houses were decked with flowers and the imperial colours, and the Emperor on his way to the castle was greeted by the ringing of the church bells, and passed through a compact avenue of people from all parts of the neighbourhood, who loudly cheered him.

A LETTER FROM KOSSUTH.—A letter from M. Louis Kossuth, on the situation of Hungary, has just been published by the *Egyetértés*, and forms his reply to a communication made to him by the deputy, M. Helfy, in the name of the Party of Independence. Kossuth declares that among all the political factions which have issued their programme, the principles of the Independence are those which approach the nearest to his own; that between him and that party there is an identity of aim, which is to free Hungary from all foreign intervention and to establish its national freedom. He gives his friends hopes that a great European movement will arise, and permit him "to strive with them for the holy cause of the independence of Hungary and the liberty of the people." For the present, however, M. Kossuth confines himself to reproaching the Hungarian nation and Reichstag with both ignoring what is real constitutionalism, and indicates as the source of all the evil that "unfortunate compromise," to bring about the abolition of which all parties should labour. The journals of Pesth reproduce the letter without comment.

THE CHIEF OF THE ST. PETERSBURG POLICE.—Letters from St. Petersburg speak of a remarkable feat of determination on the part of General Trepoff, head of the St. Petersburg Police, who had given in earlier life extraordinary proofs of personal courage. A fearful double murder was recently committed at the Military Academy of the city by a policeman who, being attached to the female servant of the doctor of the establishment, fancied he had cause to suspect her of infidelity. Having entered the doctor's quarters to upbraid her, he ended by taking up a carving-knife and killing the unfortunate woman on the spot, and then slaying himself with it in his study. Here he locked himself in with the instrument of his crime, and vowed he would despatch the first man with it who attempted to arrest him. The police summoned to the spot were awed by his apparent determination, while some proposed to shoot him as a wild beast, and a party went in search of a fire-engine with a view to drench him into surrender. A report of the occurrence reached General Trepoff. Springing into the droschky which is kept ready for emergencies, the general was on the scene in a few minutes. He ordered the door to be burst open, and he entered unharmed. As he expected, the murderer retreated into a corner prepared to sell his life dearly. The general approached him unhesitatingly with the words, "Well, my friend, you have committed a pretty pair of murders, and I hear you are going to stick any one who tries to take you. Now, stick me; for I have come on purpose to take you myself." The wretched man was so awed by the quiet and authoritative manner of his former superior, that he lowered his weapon and made no reply to the challenge, and two of the police-officers who had followed General Trepoff sprang on him and secured him without further resistance. It is not surprising that the St. Petersburg police, in relating the story, declare their chief to be the bravest man in Russia.—*Pall Mall Gazette*.

THE WAR OF RACES IN THE SOUTH.—The American papers contain long accounts of the recent massacre of blacks in Tennessee. The *New York Herald*, summarising the news, says:—"The recent

terrible outrages in Tennessee began with a vulgar quarrel about roast pig at a barbecue. The negroes are said to have attempted the assassination of two white men near Pickettville, which led to the arrest of some of the ringleaders. The confessions made by these wretches recall the manner in which the New England witches accused themselves of dealing with the devil. The negroes had no hesitation in testifying that hatred of the whites was their only provocation, and one of them, who turned State's evidence, declared that they had determined to kill the majority of the whites, in order to own the land and make it a negroes' country, where they might hold the offices and govern to suit themselves. In this they were persuaded that the President would support them. This testimony is to be received with a certain degree of scepticism; but there is unfortunately very little doubt that the negroes were ripe for revenge and slaughter. On the other hand, we find an equally bloodthirsty spirit on the part of the whites, united with more determination and greater power. The description of the midnight attack upon Trenton Gaol, where sixteen of the negroes were imprisoned, and the deeds that followed their illegal seizure, remind us of the worst days of the Ku Klux reign in the South. One hundred armed and masked men, dressed in black, took these wretches from their cells, and murdered them most cruelly. Six were shot at once, and the remaining ten were hanged at intervals along the highway. It is encouraging to find that the more intelligent whites and blacks of Tennessee have had enough self-command to resist the temptations of panic or retaliation. At Nashville a meeting of coloured people was promptly held, at which counsels of peace and order prevailed. The support of the race was pledged to the governor in his efforts to legally suppress such outrages and to punish the perpetrators. The speakers declared that all the coloured people of Tennessee wanted was peace. A similar feeling was displayed by the Conservative whites. Governor Brown at once offered a reward of five hundred dollars each for the gaol-breakers, and their cruel deeds have been denounced by such citizens as Mr. General Forest, of Fort Pillow notoriety, Mr. Jefferson Davis, and Mr. Isham G. Harris. Our correspondent, indeed, says that the massacre is universally condemned by respectable citizens, and we have no doubt that he is correct; for violence and assassination of negro prisoners cannot help the white population, but, on the contrary, is what they have most to dread. This cold-blooded massacre at Trenton will be quoted against them by their enemies, and perhaps made a pretext for new plans of oppression in the South."

THE WORK OF THE LONDON SCHOOL BOARD.

Sir Charles Reed, speaking on Thursday night at the opening of a new board school in Camberwell, gave an account of the work of the London School Board, and replied to some of the criticisms which have been passed upon it. He was ready, he said, to prove, with mathematical accuracy, that in every school the board had built after full consideration two points had been affirmatively proved—the presence of the children and the needs of the district. Statements had been put forth that the board schools were very costly, and he had to answer that in London to build anything was costly, for land was dear and labour was expensive; but with all that, and with the fact that the board had built substantial, and though not expensively ornamental, yet architecturally fine schools, with every point studied and supplied which would give the healthful and pleasant accommodation to the children, still the cost of the schools here, when taken at 600, would only be between 117. and 121. taken at a head, as the cost of building and site, while at Manchester and other large towns the cost was 147. to 161., and the Sheffield schools, at which Mr. Forster was present a short time since, cost still more. These facts proved that the London School Board, as trustees for the ratepayers, did the best with the money entrusted to it. By some portions of the public the board was charged with apathy, and by others with doing too much. The London School Board, like other new bodies, could not expect to please all at once, and with regard to this charge of "excess of zeal," he deared to give some explanation. The board had in this district twenty-one visitors, who were charged with the duty of going from house to house where children were living, and if the children were not going to school, to find the cause and to try and induce the parents to comply with the law. These visitors had no right to say to which school the children should go, but only that they should go to school. This was called "compulsion," but he called it persuasion, for compulsion only was used when parents refused or neglected to send their children. Where the neglect was found, a "Notice A" was issued, and on the issue of a few more than 3,000 of these notices, no fewer than 2,311 children came to school. In all, on the issue of notices A and B in Lambeth—the B notice being that unless the child came to school the parent would have to attend before the committee or a magistrate—5,057 children came to school. Thus it would be seen that the twenty-one visitors had done their duty by getting to school 5,057 children without more pressure than a notice. Some of these children had gone to board schools, but more than a third of the number to denominated national schools, so that the board was doing good

to those schools at the same time that it was filling its own. At the present time it was known to the board that there were 9,099 children in this district not in any school, and there were 14,603 children in the district in non-efficient schools. There was a general opinion that the board determined the efficiency or non-efficiency of schools; but the fact was the Education Department did this, and the board had to comply with the department's regulations or else the ratepayers would suffer. The schools which were disallowed in efficiency were either structurally or educationally deficient, and so determined by the department, and the board had done all it could to remove some of these schools from the non-efficient to the efficient list by getting the Government to give more time. At for the non-efficient schools, he would not say that their work was done; for they might yet do a necessary work by raising their fees and taking charge of the delicate children for whom a large school might not be suitable. Mr. E. H. Currie, who followed, said that the average cost of the sixty schools already built and opened by the London Board—and this one made the sixty-fourth—had been 94. 13s. 4d. per child. This meant the cost, he particularly desired they should notice, of the permanent new schools, and without taking account of the temporary ones.

Another school board school was opened on Friday afternoon at Tottenham-road, Kingsland, by Sir Charles Reed. The building will accommodate 726 children, at a cost, including site, of 12,300l.

Epitome of News.

Her Majesty, accompanied by the Duchess of Edinburgh and the Princess Beatrice, attended Divine service in Crathie parish church on Sunday. Lord and Lady Derby, and a large number of strangers, were present. The Rev. Dr. Macgregor, of St. Cuthbert's, Edinburgh, preached.

The Prince of Wales is announced to arrive at Copenhagen by Thursday at the latest. A telegram states that the Princess of Wales and the royal children are in perfect health.

It is now perfectly settled that the Empress of Russia will come over for the Duchess of Edinburgh's confinement, and proper arrangements are made for Her Majesty's journey.

The Marquis of Lorne has been lecturing at Tobermory to a local mutual improvement society in the Baptist Chapel on the Spanish Armada. The Princess Louise was not able to be present, but at the close of the lecture cheers were given for her as well as for the marquis.

The *North British Daily Mail* states that on Monday morning the steam yacht *Columba*, with the Marquis of Lorne and the Princess Louise on board, commenced a search with grappling-irons for the ship *Florida*, of the Spanish Armada, which was wrecked in Tobermory Harbour in 1588. After a close search something heavy was hooked, and a diver proceeded to see whether the veritable hulk had been discovered. In making the descent the air-pipe of the machine burst, and the man was at once drawn up, not, however, before he was much exhausted. Buoys have been thrown over, and it is intended to resume the search.

Sir Peter Spokes and Mr. W. H. Willans are candidates for the seat on the board of the National Provident Institution vacant by the death of Mr. Charles Gilpin.

Mr. G. Ward Hunt, as First Lord of the Admiralty, accompanied by several other Lords Commissioners, leaves early next month to pay an official visit to the naval establishments at Gibraltar and Malta.

Mr. R. A. Cross has been visiting the Isle of Man. In acknowledging an address which was presented to him, Mr. Cross said his duty as Secretary of State would be comparatively easy if every other portion of Her Majesty's dominions gave him as little trouble as the Isle of Man.

Mr. John Bright, with his wife and daughter, arrived at Cardiff from the North on Wednesday evening, on their way to Tenby. On Tuesday Mr. Bright went to the ruins of Caerphilly Castle, and subsequently visited the Cardiff docks.

The sale of the building materials and fittings of Northumberland House, which has occupied three days, terminated on Thursday, the total amount realised being upwards of 5,000l. The work of demolition will be immediately commenced, and the entire area required for the construction of the new street will be thrown open before Christmas.

Mr. John Bright, M.P., was recently asked to present a petition to Parliament praying for the release of "Sir Roger Tichborne." He replied that he could not support the prayer of such a petition, and he thought the sympathy shown by those signing it was never expended on a more unworthy object.

A boat built from Mr. Stanley's designs, to accompany his expedition to Central Africa, was launched on Tuesday, at Teddington. It is forty feet in length, and can be divided into five sections, weighing 120 lb. each. A section can be shouldered by two men, and carried after the fashion of an Indian palanquin.

The Brazilian ironclad *Independencia* was successfully launched on Thursday afternoon, after lying partly on the slips and partly in the bed of the Thames since the 16th of July. Several powerful hydraulic rams, camels, lighters, &c., were sent by the Admiralty from Chatham to Messrs. Dudgeon's

yard at Millwall, and the weight of the ship having been decreased by the removal of some of her upper armour-plates, she was at last floated into the river about a quarter to one o'clock. The vessel is believed to have sustained no injury that cannot in a short time be repaired.

The centenary of the birth of Daniel O'Connell is to be celebrated next year in Dublin, when it is hoped that the statue which Mr. Foley had for some years on hand will be erected at the foot of Carlisle Bridge, in Sackville-street.

Tewkesbury Abbey is about to be thoroughly restored under the superintendence of Sir Gilbert Scott.

Pleuro-pneumonia, which broke out last week among cattle near Portsmouth, is extending. Several fresh cases are reported.

The body of Mr. D. J. McNeile, son of the Dean of Ripon, who was drowned in the river Ure whilst bathing near Tanfield and Hemingford on August 31 last, was found on Friday morning caught in a willow-bush at a watering place on the bank of the river.

"An estimate," it is stated in the *Illustrated London News*, "founded upon tolerably secure data, leads us to expect that the wheat crop of 1874, at fifty shillings a quarter, exceeds in value that of 1873, at sixty shillings a quarter, by 10,000,000l.; and that, whereas last year our importations of bread-stuff from abroad cost us 35,000,000l., we shall be able this year to supplement our own stock to the full extent required for the sustenance of our population for slightly over 20,000,000l."

At the coal market on Monday there was no alteration in the price of house coals.

The Liverpool magistrates have had before them no less than four cases in which persons had attempted to commit suicide. In one, a Dutch sailor (Emsdorff) had made two persistent attempts to throw himself before railway trains passing Edgehill-station; in another a man named Arrow-smith had cut his throat, but not fatally, with a penknife; in a third, a woman (Ellen King) had attempted to drown herself in the canal; and in a fourth, a man named Ward had almost succeeded, when in a public-house, in poisoning himself with opium. The prisoners were all remanded.

During a thunderstorm at Northampton on Thursday the lightning struck and killed a man named Thomas Polts, who was engaged in the erection of a chimney. Several other men were thrown down by the shock, but were not seriously injured.

A serious collision occurred on the Mersey on Thursday. The steamer *Alexandria*, about 2,000 tons burden, one of the Anchor Line, was being towed by a tugboat across the river from the Birkenhead Dock to the Herculaneum Graving Dock. In her passage she got into collision with the *Tomas*, a vessel lying at anchor in mid-river, striking her on the bow. The collision knocked a hole in the steamer's side, and immediately afterwards she began to fill. To prevent her sinking, some tugboats ran her ashore on Tranmere beach, near to Messrs. Laird Brothers' ship-yard. The *Tomas* also received considerable injury.

Mr. Vaughan Williams, judge of the North Wales County Court, whose proceedings have attracted some attention lately, has written to Lord Cairns resigning his judgeship. The learned gentleman is suffering from severe indisposition.

A vacancy has occurred on the Board of Commissioners of Education in Ireland by the death of Mr. James Arthur Dease. Judge Keogh is spoken of as his probable successor, and the *Freeman's Journal* says that the appointment would not be tamely submitted to by the people and priests of Ireland. Judge Keogh is described as "a Catholic, indeed, but one who perhaps of all men in the country is the most obnoxious to the Catholic party." The *Dublin Mail* says that the division of the board into ten of each religion is deceptive, as five of the Protestants always take sides with the Ultramontanists, and should be replaced by more fervent supporters of the principle of mixed education.

It is stated that one of the principal objects of Mr. W. E. Forster's visit to Canada and the United States is to study their educational institutions.

The Great Eastern, after having successfully completed the laying of the fifth Atlantic cable, arrived in Sheerness Harbour on Thursday, and is now moored in her old position near Stangate Creek.

The Dundee whaler *Arctic* was lost under extraordinary circumstances. When the vessel was hopelessly caught in the ice the crew, fifty-four in number, made every possible effort to save provisions and clothing. While the operations were in progress a fearful storm of wind and rain came on, the men standing on the ice without shelter, when one-half of the vessel was crushed like a match-box; the other half caught fire, and from the inflammable nature of the cargo there was soon a fire of intense brilliancy. The heat caused the oil to melt, and all that remained of the ship sank amid a hissing cloud of steam. The *Arctic* had on board seventeen whales, thirty-two white whales, eight narwhals, ten seals, three walrus, and three bottle-nosed whales. The crew suffered great privations before they were rescued.

Every one will be glad to hear that there is a movement afoot for throwing open the Tower of London, with its collection of antiquities and curiosities, to the public free of charge. This is an excellent project, and, if carried out, will be an

undoubted boon to the British public. As a school of English history from a very early period the Tower and its surroundings and associations have a very high value.

The great strike in the cotton trade commenced at Bolton on Saturday, the men having unanimously refused to accept the 5 per cent. reduction in wages proposed by the masters, who on their side have declined arbitration and an offer from the men to accept the present rate of wages till January, 1875. Some 13,000 persons are out of employment.

The strike at the Penrhyn slate quarries is now at an end, having lasted more than six weeks. At an interview between the men's committee and Mr. Lloyd, the agent, on Saturday, terms were arranged, and at a great meeting in the evening, it was announced that the dispute had terminated.

By a large majority the Durham miners have negatived the proposal to resist arbitration, but have left undecided the basis on which they will consent to arbitrate. Meetings are being held by the men of the Oaks Colliery, on the wages question; and all the miners employed at the Bloomhouse Colliery, Darton, near Barnsley, have been idle during a great part of the week, in consequence of the top-men refusing to accept a reduction in their rate of pay.

Mr. H. O. Hunt, Clerk of the Peace for Warwickshire and town clerk of Stratford-on-Avon, committed suicide on Saturday by blowing out his brains with a pistol.

It is stated that there is a girl in Leicester who has not partaken of food for eighteen weeks. She is described as being in a state of semi-unconsciousness. The girl is seventeen years of age.

In a letter addressed to Mr. J. C. Meredith, of Bordesley Green, near Birmingham, Mr. H. D. Harding, of Falcon-court, Fleet-street, London, says:—"I have just come from Millbank, where Lady Tichborne, Lord Rivers, and another who will not fail to let the world know of it, had a sight of Sir Roger—I can hardly call it an interview—for a few minutes, but were not allowed to go near him. Lord Rivers tells me he is very well, though seven stone lighter."

Intelligence has been received at Hull from the smack *Fling* that M. Durnof's balloon had been picked up in the North Sea by the fishing smack *Zedora*, Captain Dimdale, owner. Mr. Helyer, Hull, one of the *Fling*'s seamen, reports that on Wednesday week, while off the Doggerbank, he saw the balloon, but did not give chase, the captain thinking it to be a schooner's topsail. However, one of the crew watched it, and saw that sometimes it rose to a height of 200ft. from the water. The next day he heard that Captain Dimdale had picked up a balloon 150 miles from Christiansand. It was then a good deal damaged, and had burst. It nearly filled the smack's fore-castle. Had it not burst it must have reached Norway. The *Zedora* is expected at Hull in a few days. On Monday M. Durnof ascended in Mr. Coxwell's balloon from the Crystal Palace grounds, landing at Writtle in Essex. The Duc Decazes has directed the French consul at Hull to present a commemorative medal, accompanied by a pecuniary reward, to the master and mate of the smack *Grand Charge*, who rescued M. Durnof, the aeronaut, and his wife. Madame Durnof has presented James Bascombe, the mate of the smack *Grand Charge*, who took a leading part in the rescue of herself and her husband, with a ring set with pearls and rubies, as a mark of her gratitude.

It is stated that the last photograph of the Princess of Wales, with one of her little ones on her back, is so great a favourite that no fewer than 300,000 copies of it have been sold.

FUNERAL OF MR. GILPIN.—The remains of the late Mr. Charles Gilpin, M.P., were interred on Monday afternoon in a grave in the Friends' Cemetery at Winchmore-hill. The funeral procession left the residence of the deceased gentleman in Bedford-square, shortly after twelve o'clock, a large number of persons having assembled to witness the departure. The remains were conveyed in a hearse drawn by four black horses, but without feathers. In accordance with the custom of the Society of Friends, there were no mourning coaches, but simply private carriages, which were arranged in the following order:—First carriage: Mrs. Gilpin and Mrs. Piggott. Second carriage: Mr. Joseph Sturge Gilpin. Third carriage: Mr. Henry Gilpin. Fourth carriage: Messrs. Edward Sturge, Richard Piggott, Edward Marsh, and Charles Sturge. Fifth carriage: Mr. Samuel Morley, Miss Crouch, Miss Wilkinson, and the Rev. Newman Hall. Sixth carriage: Miss Squire, Mr. Morris, Miss Cobden, Mr. Boulter. Seventh carriage: Thomas Dakin, Miss Mais, Mr. Morley, jun. Eighth carriage: Mr. Cooper, Miss Piggott, Mr. Braithwaite, and Mr. Dickinson. Ninth carriage: Four servants. The carriages of Sir Francis Lyett, Sir F. Wenlake, Sir Charles Reed, and others also followed. There was a large number of persons waiting upon the ground at Winchmore-hill including a deputation from Northampton consisting of the mayor and others, a deputation from the National Provident Insurance Association; Sir Edward Watkin, Mr. Thomas Biggs, and others, as a deputation from the South-Eastern Railway; a deputation of twenty members from the National Freehold Land Society, and Mr. C. E. Mudie, and others. The coffin was of simple, plain oak, with solid brass handles, and bore the following inscription:—"Chas. Gilpin, M.P., died 9th month, 8th, 1874, aged 59." The Rev. Newman Hall delivered a brief address at the grave.

TO the MEMBERS of the NATIONAL PROVIDENT INSTITUTION.

MY LORDS, LADIES, AND GENTLEMEN,—

The lamented decease of our Chairman, Mr. Charles Gilpin, occasions a vacancy on the Board of Direction of our Institution.

In accordance with the intimation which I made at the Annual Meeting in January last, that "whenever a vacancy was declared I should OFFER MYSELF as a CANDIDATE for a seat at the Board," I now beg leave to SOLICIT your SUPPORT upon the following grounds:—

Firstly.—That I am a COUNTRY member, and believe that great benefit will accrue to the Institution if some of the Directors are selected from the provinces, where the greater proportion of the Insurers reside, instead of being confined, as now, to the City of London.

Secondly.—That I possess an intimate knowledge of Life Insurance business in general, and that of the National Provident Institution in particular, having conducted for many years, when engaged in business pursuits, one of the most successful agencies of the Institution.

Thirdly.—That I have ample time at my disposal to attend to the duties of the office of Director, and could thereby promote the interests of the Institution by careful attention to the multifarious details so essential to its well being.

Although a resident in the country, I am well known to many of you, for as a member of the Committee appointed at the Annual Meeting in January, 1873 (termed "The Election Committee"), I took an active part in opposing a resolution, which, if carried, would have placed your right of nomination to the Board of Direction in the hands of the Directors themselves, thereby making the Board, for all practical purposes, a close Corporation.

I desire to add that I intend to conduct my Candidature without resorting to the assistance of paid canvassers—a system which Sir Benjamin Phillips on a late occasion so aptly termed "the one plague spot of the Institution,"—and to rely rather upon the good feeling of those on the one hand who wish to discountenance that objectionable practice, and of those on the other who seek to preserve to themselves one of their most valued privileges.

Trusting that you will give my Candidature your favourable consideration,

I have the honour to be,
Your faithful servant,
PETER SPOKES.

Reading, September 15th, 1874.

TO the MEMBERS of the NATIONAL PROVIDENT INSTITUTION.

LADIES AND GENTLEMEN,—

You will have received the news of the death of Mr. Gilpin, M.P., our Chairman, with feelings of profound regret, although his protracted illness will have prepared you for the melancholy issue. When the opportunity offers, I have no doubt you will desire a suitable expression of your appreciation of his services and of your esteem for his character to be entered on the records of the Institution.

It is to be presumed that the vacancy thus created at the Board will in due course be officially declared, and that you will be called upon to elect a Director in Mr. Gilpin's stead. In my letter of the 4th February, 1873 (when, in order to save the Institution the cost of a contest, I retired in favour of Mr. Curtis), I intimated that, on the occurrence of the next vacancy, I should come forward as a candidate. I now, therefore, solicit the favour of your support and interest.

In asking this honour at your hands I am sensible that I am at the same time proposing to undertake duties of a very responsible character. Such a position should, in my opinion, only be held by one who is voluntarily entrusted with the confidence of those whom he represents; I do not propose, therefore, to attempt in any way to influence your votes, but shall content myself by expressing the hope that when the proxies are sent from the office in the usual manner they may be returned in my favour.

If, as I trust, you should do me the honour of electing me to the vacant seat on the Direction, I can only assure you that I shall cordially co-operate with the present Board in every effort to maintain the efficiency and extend the business of the National Provident Institution, with which I have been associated for nearly twenty years.

I am, Ladies and Gentlemen,
Your very obedient servant,
W. H. WILLANS.

No. 36, Coleman-street, London, E.C.,
Sept. 14, 1874.

APPRENTICESHIP SOCIETY.

The NEXT HALF-YEARLY ELECTION will take place at 18, SOUTH-STREET, FINSBURY, on TUESDAY, September 29, 1874.

The Poll will commence at Twelve o'clock and close at One.
W. W. KILPIN,
I. VALE MUMMERY, Hon. Secs.

AMERSHAM HALL SCHOOL, CAVERSHAM, NEAR READING.

Head Master—Mr. WEST.

Vice-Master—Mr. ALFRED S. WEST, M.A., Gold Medalist of the University of London; M.A., Senior Moralist, Cambridge, late of Trin. Coll. Camb., Fellow of University Coll. London.
And Seven other Masters, Five of whom are Resident.

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Candidates were first sent up from this School to matriculate at the University of London, in 1849. Since that date ONE HUNDRED AND SIXTEEN have passed, of whom THIRTY-NINE took Honours. The Exhibitions for the First and Third Candidates have each been gained twice; that for the Second Candidate, once; and Prizes, six times since 1865.

The Gilchrist Scholarship of £50, tenable for three years, has been obtained EIGHT times out of ten awards; and Entrance Exhibitions at University College, London, four times.

Other Scholars have been successfully prepared for entrance at Trinity College, Cambridge, for the University Local Examinations and for the Preliminary Examinations of the Incorporated Law Society and the Royal College of Surgeons.

The Scholarship offered by St. John's College, Cambridge, for success in Pure and Applied Mathematics at the Local Examination in December last was awarded to a Pupil from this School.

The NEXT TERM will commence on WEDNESDAY, September 23rd.

Particulars and copy of the Examiner's Report to the Syndicate of the University of Cambridge may be obtained on application to the Head Master.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 16, 1874.

SUMMARY.

AMONGST the numerous offences and casualties which especially seem to distinguish the autumn of the year, the melancholy accident at Thorpe stands out this week in fearful prominence. Twenty-one deaths, some of them of excruciatingly painful character, have already occurred, and more are likely to follow. Some of the wounded are maimed for life; others will carry broken and shattered constitutions to their graves. And all because of what? There are three distinct causes of this accident, two of an ultimate, and one of a proximate character. The first is the parsimony of the directors of the Great Eastern Railway, who have run their trains on a single line of railway rather than ensure greater safety by making a double line. The second is the patent cause of most accidents—want of punctuality. If the trains that came into collision had been punctual, this accident could not possibly have happened. The third is the temporary forgetfulness of an employé. The last will probably receive all the punishment, whereas his forgetfulness could have led to no fatality if the other causes had not been present. The time will come when this sort of vindictiveness will be esteemed the highest style of injustice.

Probably so great a body of eminent scholars was never gathered together as that which is now sitting in the metropolis under the title of the Oriental Congress. Although we do not stand at the head of the nations in respect to our mastery of the subjects that are being brought before this body, it is satisfactory to know that we have at least a few men whose range of knowledge is equal to that of any foreign arena. In Dr. Birch, Sir Henry Rawlinson, Mr. George Smith, and Mr. Sayce, we have men who have few equals and scarcely any superiors. Dr. Birch's address on Monday, for its wide and firm grasp of the whole of his subject, and for the moral elevation of its tone, could have been delivered by perhaps not half-a-dozen other men in Europe. It is strange to notice how the tendency of such studies as those to which our eminent Egyptologist referred seems to be exactly opposite to

that of the physicists. It is as conservative as the other seems for the present, to be destructive. The time, however, will probably come when both parties will stand on the same platform and agree equally in our knowledge of the past and our destiny in the future.

Once more the cheerful character of the recent harvest is confirmed, and there seems to be no reasonable doubt that those means of living upon which the poor are so dependent will be more than usually abundant and more than usually cheap. This means not merely better health and better temper—no little matter—for one class, but increased comfort for all. More money will be spent amongst all classes of tradesmen; there will be greater cheerfulness and less anxiety. Prosperity does not always exert either a good moral or a good political influence, but let us hope that it will not actually demoralise us. If it should do so the Hand that so bountifully gives will as surely take away.

It is melancholy that we should receive from the United States the news of increased troubles in the South. The ashes left from the fires of the war do not yet seem to have died out. We read of aggressions of negroes on whites, and of whites on negroes. The Governor of Louisiana, with apparently free sympathies, has been forcibly deposed from his office; the streets of New Orleans are occupied with armed men; fighting between the military authorities and the revolutionists has taken place, with the result of many persons killed, and more wounded. Authority, wielded by General Longstreet and the mayor, has nearly if not quite restored order, but the outlook is a melancholy one. It seems that the present white population will never learn that political justice means political equality. The old slave-holding virus still works in their veins, and it will perhaps take another generation effectually to cure it.

Marshal Bazaine has addressed to Mr. James Gordon Bennett a letter explanatory and defensive of his conduct in regard to the surrender of Metz. It has not had the effect of elevating him in public esteem, and in France while he is a soldier without epaulettes, a marshal without a baton, a general without an army, and a politician who sticks to a fallen cause, he is not likely to be thought much of. But with Frenchmen more especially success condones all misfortunes and all crimes, and Bazaine may once more become an *habitué* of the Tuileries and an idol of the people. The trial of the persons supposed to be implicated in his escape has not yet revealed anything decisive. Perhaps there is nothing new to be revealed.

Marshal McMahon is once more on his travels, this time in a north-easterly direction, and for more strictly military purposes. But his reception of some four hundred mayors at Lille is a characteristic French incident—the object of course being to induce them more zealously to wield their official influence not so much in the cause of order as of the Septennate. The President will hardly be more satisfied with the result of the election for the important department of the Maine and Loire than he was with the recent Bonapartist triumphs. On Sunday it was the turn of the Republicans to be victorious—their candidate, M. Maille, the dismissed Mayor of Angers, heading the poll with a majority of some thousands over the official candidate. It was the first time a pure Septennalist has come forward, and the issue of the experiment will not greatly please the Government, whose only consolation is that M. Berger, the Bonapartist, is at the bottom of the poll. Though a second ballot may be necessary, it is probable that M. Maille will be eventually returned. It becomes increasingly evident that though Marshal McMahon may be popular, the Septennate is not so.

M. GUIZOT.

Of the stars which have studded the intellectual firmament during the last half-century, one which, although not of the first magnitude, has continued to shine through a longer period than any other, has just become extinct. M. Guizot died on Saturday last at the advanced age of eighty-seven. Some of us remember him in his prime, when, during the later years of Louis Philippe, his name was intimately associated with the history of Europe, and his reputation, especially in this country, was, by some illusion not easy to explain, bright with a splendour far beyond the elements of its true worth. There were, however, some few obvious reasons why M. Guizot attracted the respectful regard of Englishmen of culture. He was a Protestant, descended from a Huguenot family. His life furnished evidence of deep and abiding religious sentiment. He evinced a great admiration of the principles lying at the base of our political constitution. He was

familiarly acquainted with our history. He had moved, as the Ambassador of France, in our public life, and had won for himself that tribute of respect which social courtesy combined with high intellectual cultivation usually commands. In our estimate of him we gave him a position more exalted than his real merits justified. He outlived by many years the factitious admiration which he had excited. He is now removed from an earthly sphere, and his death, perhaps, without extinguishing his fame, will have the effect of reducing to proper proportions—and those by no means trivial ones—the world's appreciation of the man.

M. Guizot was born two years before the outbreak of the first French revolution. When he was but a child, his father, an eminent advocate, perished on the scaffold. His mother, with her son, took refuge in Geneva. In that city he received the education which was the foundation of his intellectual life. Towards the close of the First Empire he found his way to Paris, where, as a tutor and as a writer, he succeeded in pushing his way into a circle in which an introduction to public life became comparatively easy for a young man of his abilities and culture. The world is somewhat apt to forget the eminent service which he rendered to his country in the earlier years of his manhood, when, as potential and actual Minister of Instruction, he devoted his best energies towards the systematisation and elevation of national education in France. In this capacity, and with a view to this object, he laboured long, indefatigably, and with some considerable success, and, possibly, the spirit in which he administered the business of his office fostered and hardened that disposition which he afterwards evinced, when raised to the summit of political power, to treat France as a school, and to regard himself as her pedagogue. Be this as it may, his method of handling the public affairs of his country was always authoritative, self-confident, dogmatic, and narrow, and it happened to him, as it not unfrequently happens to men of his temperament, that whilst proposing to himself ends of an exalted character he could work towards achieving them by means which his conscience must have condemned.

M. Guizot in any large and adequate sense was no statesman. He identified himself with ideas—he had no proper sympathy with men. As a philosopher, a historian, a critic, he had his value, and he exercised, perhaps, some influence upon the mind of the French nation. His perceptions were clear; his information was copious; his acquaintance with history was minute; his logical faculty governed most of his conclusions; but he was utterly ignorant of the art of governing the movements of mankind. Authority was almost the only instrument which he deemed it proper to wield for this purpose; authority, and, we regret to be obliged to add, corruption. No Minister to whom the destinies of France have been entrusted ever did more towards rotting the self-reliance and independence of the electorate of that country than M. Guizot. No Minister had a more infatuated belief in the virtue, we may even say the necessity, of compulsion in the ruler, or a greater mistrust of freedom in the ruled. Constitutional forms, governed by bureaucratic machinery, were his panacea for every morbid tendency exhibited by the French people. We need not recall the catastrophe to which this system powerfully conduced. There were, it is true, some domestic incidents in France which hastened the explosion of 1848, for which M. Guizot cannot be held responsible. There were also blunders (not to say crimes) in foreign policy, tending to the same disastrous issue, for which he was responsible. But, independently of these, he had so far undermined the stability of the Throne by the unsympathetic spirit of his administration, that, blind as he remained to the very last to the inevitable result of his method of Government, it was clearly foreseen by every observant and reflecting statesman in Europe, though when it had occurred it scarcely modified the political theory of M. Guizot.

The lesson we learn from his public life is that great communities of men need something other and more than personal integrity, even when imbued with religious sentiment and graced with high intellectual culture, to guide and govern them in their political interests. He who would successfully wield authority over nations must do so by first obtaining their confidence and sympathy. A rule of life is one thing; the influence which makes that rule effective for its purpose is quite another. Perhaps France has lost her capacity for self-government, mainly because, for a long time past, those who have administered her public business have, as much as possible, thrust her out of their council chamber. This vicious habit still continues to be dominant; France is always to be governed for her own good, but

without any consultation of her will. Practically, those in authority over her deal with her as with a child who cannot be expected to know its own mind, or even to have a mind of its own to know. M. Guizot, in this respect, differed little from the present Assembly at Versailles. His memory may live in his writings, but the sooner he is forgotten as a statesman, the better for his reputation with posterity.

THE INTERNATIONAL CONGRESSES.

Two International Congresses have just closed their sittings, one at Brussels, entitled the International Working Men's Congress, and the other at Geneva, entitled the International Law Association. While disposed to view the proceedings of both these Congresses with sympathy, it is impossible not to feel that, while they have desired to be useful, they have often contrived to make themselves ridiculous. We are a practical nation: perhaps we are too practical; but the amount of sentiment, low and high—for it is as possible for sentiment as for passion to be low both in its character and its objects—talked at one of these Congresses should be enough to last all Europe for a year. No doubt sentiment has its part to play in this world, but its proper part should not be that of overpowering predominance. None of us have much esteem for a characteristically sentimental person, and sentimental congresses are certainly no better.

The Congress of Working Men may be said to have been a failure. Its numbers were small, and its representative character not very great. It was, however, sufficiently egotistic, as small bodies usually are. One of the subjects that came up for discussion was the possibility of establishing a universal language, which was debated with equal eagerness and sincerity. But what language? Perhaps the English is now the most universal tongue, but who would expect a Frenchman to adopt it, or who could understand many Frenchmen speaking it? Then there is German, but a Frenchman learn German? Perish the thought! Could a German consent to have French adopted? Why the German Empire is now bent upon eradicating French from the conquered provinces. The children are no longer to learn it, and it is abjured in diplomatic intercourse.

This subject came up also at the other International Association, but it should be obvious that the desire for a common language, as an instrument of bringing nations more closely together, is founded on an altogether false supposition. Identity of language neither has changed, nor can it change, nor even modify, the passions of men. On the contrary, it is possible that it increases those passions. Civil wars, as we know, are the most cruel of all wars. In the Wars of the Roses and in the "Great Rebellion" Englishmen hated Englishmen a great deal more than they ever hated any foreigner. So also in the war between North and South in United States, in the French Revolutionary war and in the War of the Commune. Identity of language in these cases made matters worse, for each party understood the other a little too well. However, we are supposed to believe that what the delegate of the Vallée de la Vestre said must be true, "that if a language was chosen for the correspondence of the International, that language would ultimately become the universal language of the future." Of course!

Wild talk there always is in such bodies, but it is not well to charge the body as a whole with it, nor is it well to refuse to listen to it. There was what we should call wild talk on the new social organisation of the future at the Working Men's Congress. It was protested that what the work-people had principally to guard against was "their subjection again to central authority of any kind," and one speaker looked forward to the time, when, all power being in the hands of the people, "the privileges of the rich would disappear"; "the public services would be performed at cost price, there would be no lawyers and no judges." Another protested that, before anything could be done, the Governments with a standing army and the guillotine would have disappeared. The police also would have to be abolished. Another maintained that classes must disappear. These are not all laughable matters. They spring from a sort of rough and untutored instinct of justice, and from a sense of some practical injustice being connected with the present condition of affairs. They indicate to us, too, what volcanic forces are at work in certain strata of society—forces that need only favourable circumstances to produce a social earthquake compared with which the French Revolution was child's play.

Very different in this respect was the cha-

acter of the speaking at the Association of International Law at Geneva. Here the object was to extend, amend, and enforce legal obligations. Amongst the subjects discussed was the Reform and Codification of the Law of Nations, Collisions at Sea, Practice of Arbitration, &c.—all having for their object the establishment of what Dr. Miles happily termed a "league of peace." We direct attention to the speeches of Mr. Henry Richard and Père Hyacinthe upon this subject. Our own experienced countryman is, we judge, more hopeful as to the future than many others; for Father Hyacinthe looks forward to "fresh wars in the distance," and sees "for Europe an appalling spectacle in the future." It may be so; but we can do something to prevent it. The curbing of the passions of the people is the curbing of the passions of the world. This can be done by the old method—justice, order, law; but Justice first.

A VOYAGE TO THE ISLE OF MAN.

WHAT Switzerland is to Europe, that in a manner the Isle of Man is to Lancashire. In a manner we say, for Snaefell cannot presume to rival Mont Blanc in the element of danger so singularly necessary to the intellectual enjoyment of travel. And maritime adventure plays a much more important part in the annual invasion of Ellan Vannin than any form of mountain mania. But on a moderate computation we may estimate that the manufacturing districts of Lancashire and Yorkshire discharge annually a hundred thousand people on the shores of the Isle of Man. In fact, on the principle that a man is never more his natural self than in his hours of relaxation, a student of the Lancashire type of human nature would learn more between May and October in the Isle of Man than in Bolton or Wigan. And a very good type he would find it on the whole; though not without its little weaknesses, calculated to give every one whose weaknesses happen to be of a different kind a complacent sense of his own superiority.

When we arrived at the Lime-street station in the great seaport we found the platforms resonant with a much broader dialect than we had supposed to be characteristic of the "Liverpool gentleman." Our southern readers are, perhaps, not aware that in the days of our grandfathers the inhabitants of each of the principal towns in South Lancashire had their appropriate designation; as, for instance, a "Manchester man," "a Bowton chap," "an Owdham felly," and equally, "a Liverpool gentleman" was a matter of course. But that was when Liverpool was the stronghold of slavery, while Manchester and its satellite towns constituted a heaving volcano of radicalism. We imagine all alike have become "gentlemen" now; whether for better or worse, we shall not undertake here to determine. However, the broad dialect which used to suggest broad politics is not quite extinct yet. And on the railway platform more immediately in question, cries were heard which sounded as if all Lancashire was on the move—"Where's our Meary?" "Eh, a thout hoo was lost," "Its beawn to be foin," "Wheer art ta shoving to?" This language may not, like the Lowland Scotch dialect, be thought worthy of the classical appellation of "Doric." But the hearers of Mr. Gladstone and Mr. Bright may understand how it forms the foundation of the noblest and fullest-toned English that is spoken anywhere in the world.

The main body of our wide-mouthed fellow passengers hurried off to the landing-stage then just completed, and remaining for two or three short days, one of the wonders of the world; a floating structure nearly one-third of a mile in length. Wishing, however, to remain in Liverpool for a night, we reserved ourselves, as it turned out, for a sight such as the world had never seen before and we trust may never see again. About five o'clock in the afternoon a rumour ran through the town that the new landing-stage was on fire. At first everyone treated the report as a hoax. And not unnaturally. For the stage was supported on iron caissons connected together by iron beams, and at no point was the wooden flooring more than about eight feet above the tide on which the whole structure floated. That such a work should be exposed to danger by fire seemed as wild a suggestion as that to which our youth was accustomed, alas! in bitter irony, of "setting the Thames on fire." A can of petroleum might indeed explode in flame, and char a few yards of the deck. But in five minutes any part of the deck could be flooded with water as effectually as if the whole stage had been sunk. Yet, as though to illustrate the paradox that "nothing happens but the impossible," a little jet of flame kindled by a careless gasman in testing a pipe beneath the deck, took instantly

such a firm grip of this colossal work, that it burned steadily for nearly a whole week, while all the fire engines in Liverpool pumped as steadily upon it without the slightest effect. This sounds like the announcement of a miracle. But it is easily explained. The stage had a double deck with wooden joists between, forming like the interstices of a brick-kiln a series of long narrow furnaces along which the fire, concealed from view, was swept by the wind like a rushing tide. Walking along the pier-wall after dark, we soon saw how hopeless was the contest. For where an obstinate stand had been made by half-a-dozen firemen, pouring from as many hose a deluge of water that rushed in a torrent across the deck, the ruddy glare on the water between the caissons beneath showed the swift and silent ferocity with which the flames were pressing on below. And such was the construction of this narrow space between decks that no jet of water could affect more than one lane of fire at a time, and this only for a very short distance. Being in privileged company, we descended the noble floating bridge, which rising and falling with the tide, affords an easy gradient for carriages even at low water. As we neared the burning stage and glanced along the lurid procession of smoke columns on either hand, rising, writhing, rolling over, now jostling and wrestling, now blown apart, and kindling in an agony of ferocity into keen blinding flame, it seemed as though this long, long parade of horrors, spreading over a third of a mile, must be an army from the pit marching to the destruction of civilisation. And the fancy became more vivid still as we stepped on to a part of the stage which a concentrated deluge had kept apparently clear of fire. For through a hole in the hot deck, an inch or two in diameter, we could see what seemed an ocean of flame seething just beneath our feet, and conveying by the deadly intensity of its glare the notion of a measureless pandemonium of destructive power. The drenched and smoke-grimed firemen evidently felt that the battle was lost; and though they persevered with unflinching pluck, they succeeded only in saving the approaches, and confining the fire to the stage itself. As to the main work, the only effect of their efforts was to prolong the contest, as we have said, for nearly a week.

The confusion which ensued in the enormous steam traffic of the Mersey may be imagined. However, after a harassing pursuit of the Isle of Man boat from wharf to wharf, amongst a maze of dock-gates and bridges crowded by conflicting streams of anxious tourists and groaning porters, we got ourselves first jammed into a dense crowd on the river wall, then bundled over a gangway, and deposited panting on the deck of a snorting steamer, whose nervous system appeared to be as much disturbed as our own. There was a closely packed throng of passengers; but not much variety in their appearance. The manufacturing population is not usually very athletic. And of the male portion of our fellow voyagers nine out of every ten was a stunted under-sized young man with a cut-away coat, feeble legs, a bag in one hand, a stick in the other, a bottle in the breast-pocket, a short pipe in the mouth, and the whole surmounted by a "billycock" hat, or a peaked cap of striped cloth. The women, —we beg their pardon, the ladies—were of course "Lancashire witches;" but the severe conflict through which they had passed in the boarding operation just achieved left them in a somewhat limp condition. There was no perceptible distinction between deck and cabin passengers. All alike appeared to belong to the class of respectable mill-hands, or at most factory overlookers. The voyage to the Isle of Man seemed to be a regular yearly experience, which with its inevitable adjuncts was their ideal of a combined sanatory process and "spree." But it appeared to us suggestive of a rough unpretending simplicity of nature that none of them affected any nautical jargon, but talked about "going down stairs" for refreshment, and speculated about the probability of an American liner being in the Irish cattle-trade, just as if they had never seen salt water before. "Extra subjects," notably geography, had apparently been very much neglected where they got their education. As we passed a well-known sea-side village, north of Liverpool, "What's yon place?" asked Billycock number five hundred, of ditto number five hundred and one. "Why, yon'll be Watterloo aw'm thinking." "What? wheer th' battle wur fout?" "Aye," said the first, "a 'reckon it mun be." Meanwhile the fortification of the inner man against the terrors of Neptune was proceeding at a great pace. The steward was besieged for bottled ale and stout, not to speak of stronger liquor; baskets of refreshments were opened, and the warmest good-fellowship prevailed. A con-

siderable number even availed themselves with rash confidence of the steward's pressing invitation to dinner. But alas! we were past the light-ship now, and a slight swell sent up one after another from the cabin-table in a spasmodic manner, disagreeably suggestive of an analogical process in each separate voyager. "Downstairs," did not seem to be a very comfortable place either in the macrocosm of the steamer or in the microcosm of the individual. But we forbear. There was no sea on to account for either inward or outward perturbation. Our fellow-voyagers, however, evidently regarded the ocean as a stupendous emetic, and would not have missed its valuable medicinal properties for the world. It was part of the course of treatment, to be followed by a week of free enjoyment, which again would be healthfully corrected on the return voyage. Only in a few instances did there seem to be any real suffering. And in such cases there were not wanting illustrations of the genuine kindness that underlies the outward roughness of Lancashire. "Owd up, my lass; th' lond's i' soight," said a wizened little weaver to his wife, too far gone to heed whether the land mentioned was the bottom of the sea or not. And turning our eyes in the direction indicated, we saw an undulating filmy shadow on the horizon, here swelling out in broad mountain outlines, and there tailing off into long reaches of low coast line. Swiftly the shadow grew upon us. It hardened, it solidified; it took colour and became green with stretching fields and dusky purple with more distinct heather. It ceased to be a shadow; and flashed into reality and life, a little miniature of Naples Bay, with terraced houses glittering in the sun, and at the hither end two piers shooting into the sea and thronged with crowds, who waited and stared as though the steamer had brought them news of life or death.

RECESS SPEECHES.

Mr. Adolphus Young, M.P. for Helston, addressed his constituents on Thursday. He said that one of the principal causes of the Liberal defeat last February was that the Liberal Ministry had been very active, and had passed great measures which could not be passed without giving offence to certain sections. The disestablishment of the Irish Church, and some of Lord Aberdare's licensing proposals, alienated members of the party, beside which there was no doubt that the people liked a change. He did not, for he never knew a Conservative Government which did not cost the country a great deal of money, besides other disadvantages. Of the six measures which the Government proposed, only one passed—the Licensing Amendment Bill, although all might have become law had it not been for the unfortunate Endowed Schools Amendment Bill of Lord Sandon. The Licensing Bill was of very little good, and he believed the extra half-hour given to London houses, not being wanted by the majority, would eventually be taken away again. Retrograde legislation, such as the Endowed Schools Bill of Lord Sandon, could not be permitted in these days. The proceedings concluded with a vote of confidence in the hon. member.

There was a great Conservative dinner at Oxford on Thursday, at which between 1,700 and 1,800 were present, to celebrate the return of Mr. A. W. Hall, M.P. for the city. The chair was taken by Mr. William Ward, J.P., who was supported by Mr. Hall, the Earl of Jersey, Lord Yarmouth, M.P., the Right Hon. J. R. Mowbray, M.P., Mr. Grantham, M.P., Mr. Barnett, late M.P., Mr. Benyon, M.P., and many other influential Conservatives. Mr. Benyon proposed the Army and Navy and Reserve Forces, Captain Fane responding; and Lord Jersey responded for the House of Lords in a few brief sentences. The Right Hon. J. R. Mowbray proposed the toast of the day, "the Conservative cause," in a long speech, in which he reviewed the conduct of certain members of the Liberal party, highly praised the present Ministry, and paid Mr. Hall very warm compliments, saying that the House of Commons was, and the city of Oxford ought to be, proud of him. The toast was drunk with great enthusiasm, which was repeated on Mr. Hall rising to respond. Mrs. Hall was afterwards presented with a silver tea and coffee service, subscribed for by the Conservative working men's wives. There was also a large gathering of Conservatives on the same day at Frome in honour of Mr. H. C. Lopes, M.P. At this meeting the Marquis of Bath was one of the speakers. The noble marquis took some pains to defend Lord Salisbury for having joined Mr. Disraeli's Cabinet. Mr. Selater-Booth, M.P., President of Poor-law Board, replied at length to the speech recently delivered at a Liberal banquet in the same town by Mr. Goschen. He said they did not require a Conservatism resisting all change and improvement. They required a steady adherence to those great principles of the Constitution which they all professed, and which the Conservative Government was desirous to represent, combined with a careful attention to the wants and wishes of the people, whether for new laws or amendments of the laws, or for attention to the wants and requirements which experience showed to be necessary. No one knew this better

than the right hon. gentleman who recently favoured Frome with his presence, and lectured not only the inhabitants of the town, but also the Conservative party, on the results of the last session of Parliament. Mr. Goschen came to Frome full of the acerbities of the session. He said that "the Conservative Ministry disposed of a Liberal surplus upon Liberal principles"; and again he said that "Liberal principles were enshrined in the estimates, the measures, and the budgets of the Conservatives." No one knew better than Mr. Goschen that the estimates required for the public service could not be compiled and settled by a Government coming into office in February, and therefore they had no choice but to accept the estimates as settled by their predecessors. They were not, however, brought forward without examination, and without the Government being sure that they were fit and proper estimates. Therefore that taunt was entirely uncalled-for. No one knew that better than Mr. Goschen himself. The estimates of the future would undoubtedly be compiled and settled under the direct authority and responsibility of the present Government. He hoped and believed that no increase of importance would be found necessary in those estimates. He hoped that where increase was required it might be balanced by diminution in other quarters; but whether that would be so or not the country would feel that in this growing age requirements would spring up. There would be a tendency to greater vigilance and greater attention; the Government would wish to have better men, and better paid public servants, and a better public service; and these would necessarily cause an increase of expenditure in certain quarters. Then Mr. Goschen said that the Conservatives distributed the Liberal surplus upon Liberal principles. That was to him (Mr. Selater-Booth) a most astonishing statement. It, perhaps, might be admitted to be a fact that the abolition of the remainder of the sugar duties was necessitated by the policy of the previous administration; but there was a feature in the budget which was not due to Liberal principles, but to Conservative principles. He alluded to the great and novel feature which assigned more than 1,200,000 out of the surplus to the relief of local taxation. Then, with regard to the measures which Mr. Goschen said were Liberal measures. He, no doubt, referred to departmental changes and modifications of existing reforms which every Government brings forward from time to time. Many of those measures fell to his own lot to introduce to the House of Commons, and with one of those Mr. Goschen was pleased to be particularly facetious. He termed them the alteration of laws which had been taken from the "Liberal armoury," but the principle upon which that bill was established and the properties which were included within the area of rating, had been propounded not only by Liberals but by Conservatives during the whole time he (the speaker) had been in Parliament. The rating of mines, woods, and game were the three measures which had been advocated equally by Liberals and Conservatives. The Government felt, in asking Parliament to agree to these measures, that they were asking for measures in regard to which they believed public opinion to be ripe. If matters of that kind were to be brought into the area of party politics, so much the worse for the country. It would be better for all parties to turn their minds from projects of revolutionary change, and endeavour to improve the institutions of the country by practical measures which experience had shown to be required.

THE CONFERENCE ON INTERNATIONAL LAW.

The closing sitting of the Conference on International Law took place at Geneva on Friday. Amongst the subjects that were brought up were the suggestions by the president of establishing a committee to consider the question of an International Tribunal to settle matters arising out of collisions at sea, a question which was shown by the collision of La Ville de Havre and the Lochearn to require speedy solution. A committee was then appointed, consisting of Mr. J. Hinde Palmer, Q.C., Judge Peabody, Sir Travers Twiss, Q.C., President Woolsey, and Mr. D. D. Field.

Several papers were then submitted to the meeting by President Woolsey (Harvard College, U.S.), on the "Three Rules of the Treaty of Washington." This very important paper was referred to a committee to report upon at the next annual conference. Mr. H. D. Jencken then laid on the table a paper contributed by Professor Amos, under the title—"Obstacles to the General Adoption of the Practice of Arbitration in the Present State of Europe." A paper by Mr. Lewis Appleton was likewise submitted—"Reform of International Maritime Law." All these matters were referred to committees.

Various papers were then read, one being upon the suspension of Sunday labour, on which subject the following resolutions were brought forward:—

1. Sunday is recognised from an international point of view as a day of rest, to be enforced by law. The tribunals are not to sit on that day. 2. Every Government is to be invited to suspend on that day all public labour which is not urgent, and to enforce this condition in the *cahier des charges* of employers of labour. 3. All the needful legislative and administrative measures shall be taken necessary to secure rest upon this day for all public functionaries as well as those of all public com-

panies who have their existence by permission of the State. When this rest cannot be granted every Sunday, it must be provided for by alteration of duty, in order that each *employé* may have one day's rest in every seven, and the enjoyment of at least one Sunday in every two or three. 4. A special committee shall be appointed to study the means of applying these principles in each State. 5. An inquiry shall be opened by the association upon legislative enactments on this question and upon the conditions of Sunday rest in different countries."

Senor Marcoartu then proposed that the conference should record a resolution, the object of which would be to give practical effect to the labours of the association by bringing pressure to bear, so to speak, upon those Governments which had accepted the principle of arbitration to induce them to make overtures to other Powers with a view to generalise the practice.

Mr. Richard, M.P., next moved a vote of thanks to the two General Secretaries, Dr. J. B. Miles and Mr. H. D. Jencken. The vote having been carried with acclamation, Mr. Jencken rose and moved a vote of thanks to the press of Geneva, and more particularly the *Continental Herald* and *Swiss Times*.

A crowded meeting was held in the evening, presided over by Mr. Dudley Field.

Mr. Richard, M.P., on being called upon, addressed the meeting in English. He said that men had occupied themselves for a long time with the solution of the problem of abolishing wars, and it was strange that any civilised Christian people would stand up and slaughter a neighbouring nation when any little difference arose between them. During the last twenty years there had been six great desolating wars in Europe, in the course of which upwards of two millions of men had been destroyed, besides those who met their deaths indirectly by them. Four hundred millions sterling were expended every year by different governments on their armaments, and it could easily be imagined what would be done with this sum if spent in relieving ignorance and misery. There were many things which conferred glory on Geneva, but he doubted if there was any one thing in her illustrious history which would shed more lustre on her than that it was within her walls the first court of arbitration was held. Four great states had now adopted the principle of arbitration, and he hoped their example would be followed by all. That result would inevitably ensue if the peoples protested against the rulers commencing the work of slaughter and insisting on arbitration, or, if there was to be a fight, asking their governors to finish out the quarrel in that way themselves. (Cheers.)

After several other speeches,

Père Hyacinthe, who was received in the most enthusiastic manner, addressed the meeting. He said that the project of the men who had been in conference for the last fortnight in Geneva, the city of liberty and of peace, of hospitality and of sympathy, was to abolish war, or at least to remove its barbarities, to civilise it, to Christianise it, if he might be permitted to use the word. That was a great aspiration, but there were great difficulties in the way. First, as to the cause of strife. It was all very well to say that kings were responsible for wars. He held that the people had also their responsibility for them. The great cause of all wars was to be found in the moral perversity of man. To destroy war we must destroy evil; to abolish war, first must come the abolition of the sins of individuals, and more especially of the sins of nations. To fight against wars and slaughter, we must first essay to regenerate the world, to subdue in man his pride and his ferocity. When he considered the actual state of our great and unhappy Europe, he saw the promise of general peace at the present moment, but in the future he saw menaces of strife. He saw in the horizon war raising its hideous head—international war, civil war, and religious war. It had been said that wars of the last kind—religious wars—had vanished from the world, but struggles which were out of place in the sixteenth century were cropping up again today. He could not deny that that was in great measure the fault of the Church, but he had a right to add that it was also the fault of the State. The State and the Church fought each other of old, and they were doing so again today, mixing the duties of the Christian with those of the citizen. The result would be war—a religious war; but the civil war was as close at hand. Equality had been proclaimed as existing in the world; it was glorious in the abstract, a sham in the reality. In the place of equality were poverty on the one side and riches on the other—a monstrous inequality of society. Under the name of liberty was too often the reality of slavery. A struggle had commenced between capital and labour, between the possessors and those who possessed not, between the *nouvelles couches sociales* and the old wealth-holders. What the consequences would be no man could tell. Then there would be the international war, led on and fostered by the jealousies of nations and the rivalry of peoples. He could see these great wars in the distance, and though he was no prophet, he could see for Europe an appalling spectacle in the future. The associations which this year met in Geneva were trying to soften down that spectacle, and what gave hope to their labours was the triumph of peace exhibited lately in the action of the two great Anglo-Saxon races in their submission to arbitration. But why, it might be asked, was there such an exception made by these nations? Because the men of the

two nations respected the State and respected the law, and their opinions were respected by their rulers; because in the castle of the great lord and in the cabin of the peasant there was full individual liberty. Socialism was a gaunt spectre menacing civilisation. It should be done away with. Respect for property and individual liberty should be re-established. To abolish war, the love of man for man, of class for class, should be brought out. Men should have more kindly feelings the one to the other, should join together in love and justice, and work for the amelioration of all and the amelioration of society. The work of peace and goodwill among men commenced by the ecclesiastics had now been taken up by the jurists and learned men and philanthropists, and his fervent prayer was that they would be able to reach the goal. (Cheers.)

This concluded the proceedings, and the meeting separated.

Obituary.

DEATH OF M. GUIZOT.

M. Guizot, who has been ailing for some time, expired, at the advanced age of eighty-seven, at his residence, near Lisieux, on Sunday last. The death of so eminent a man has naturally called forth, in addition to the facts of his own life, many historical reminiscences, as well as elaborate estimates of the great statesman's character.

He was born on the 4th of October, 1787, only two years before the outbreak of that great revolution which brought his father, an eminent advocate at Nîmes, to the scaffold, and which drove his mother and himself, a boy of seven, into exile at Geneva. His horror of revolutionary excesses was thus, as it were, innate in him, and it set him against the rulers of his country throughout the period of the Republic and of the Empire which sprang from it. Like Mirabeau, Thiers, Emile Ollivier, Gambetta, and other leading men in the French political world, Guizot was a Southern man; but any excessive vivacity of temperament which he might have contracted from his native climate of Languedoc was sure to be tempered and sobered at an early time by strict religious training; for he was a Protestant. He remained at Geneva till the revolution of the 18th Brumaire restored the exiles to France. He was then eighteen, and his nine years of schooling in Geneva had fitted him to be tutor in the family of the Swiss Minister, M. Stapfer. He soon got into literary society, and met Mlle. Pauline de Meulan, who was then writing for the *Publiciste*, and who, though fourteen years his senior, became his wife in 1812. This marriage threw him into Royalist circles, and as he was becoming known as an able and industrious writer, and had published an edition of Gibbon, with annotations, M. de Fontanes named him Professor of Modern History in the Sorbonne. With the return of the Bourbons his political career began, by his appointment, through the influence of M. Royer-Collard, as secretary to the Minister of the Interior. On Napoleon's return he threw up the chair of history which the Government wished him to retain, and paid a visit to Louis XVIII. at Ghent. On the second restoration he again took office, and held it, after a temporary retirement till the murder of the Duc de Berri in 1830, when to use Chateaubriand's expression, the Duc Decazes "slipped in blood." For the next ten years M. Guizot was almost entirely occupied in producing those historical works which have made his literary fame, and in expounding the principles of that doctrinaire school of politicians of which M. Royer-Collard was the apostle, and M. Guizot the most distinguished pupil.

In 1830 M. Guizot was elected to the department of Calvados—which has just pronounced so strongly for Bonapartism—and opposed the Polignac Ministry. He endeavoured to save the Monarchy of Charles X., but the obstinately despotic principles of the monarch prevented all such efforts. He accepted a seat in the Duke of Orleans' Ministry, in 1832 he supported the Perier ministry, and in the same year, with M. Thiers, joined the Broglie Ministry, which ended in 1836, with a pronounced antagonism between the two statesmen. In 1839 he was appointed to the Embassy in London, and in 1840 he formed the last Ministry of Louis Philippe, of which he remained the responsible adviser and head until the Revolution of 1848. Of this period the *Times* says, "From this date to the catastrophe of February, 1848, which put an end to the July Monarchy, a period of more than seven years elapsed, during which the destinies of France and the dynasty of her ruler might be said to be in Guizot's hands. After the fall of Louis Philippe, Guizot, on whom rests the whole responsibility of that disaster, sought a refuge in England, where he remained for three years, and only returned to France when the prosecution which was commenced against the fallen Cabinet was abandoned." After this he endeavoured once more to obtain a seat in the Legislature, but his unpopularity was too great, and in fact, his political work and influence may be said to have ceased with the catastrophe of '48. His mind, however, remained as active as ever, and he has sent many works to the press—others, we believe, being in progress.

The passages in his life that are most condemned

are those relating to the Spanish marriages, and to his fatal conduct of Louis Philippe's Government. Of the former it is well said:—"In these transactions both he and his Sovereign seemed utterly unmindful of what they owed to their character both for honesty and sagacity, and they sold their souls, as it were, to obtain a most chimerical advantage—an advantage depending on a variety of unrealisable conditions, and chiefly on the readiness for sacrifice of a young Queen the most unfitted by her temperament and by her education for the kind of self-immolation which was demanded of her. We, who look upon those disgraceful negotiations at so great a distance of time, find it difficult to understand the infatuation which brought the France of Louis Philippe to the verge of a war with England, for the sake of that Spain for which the France of Louis Napoleon committed itself to a war with Germany. Of the latter it is remarked:—"That was the time in which a clear-sighted French statesman should have anticipated the movement which had become inevitable, and, by taking its lead, have endeavoured to give it a rational and practical turn. But Guizot had faith in nothing but senseless repression and reaction; and when the movement reached Paris under the by no means formidable appearance of a scheme for Reform Banquets, he had recourse to a second edition of Polignac's 'Ordonnances,' and put his veto upon the banquets. The result in 1848, as in 1830, was a revolt which soon grew into a revolution. Guizot hoped to conjure the storm by withdrawing from the contest, but his resignation came too late, and the Minister's fall was instantly followed by the ruin of the Monarchy." All parties join in testimony to the high personal character of the late statesman, but with an indication that he was more suited to the professor's chair than to the cabinet or the tribune. His historical works on "Civilisation in France and in Europe," and his dissertations on the England of the Stuarts and the Cromwells, will find readers both in their original and in foreign translations, so long as extensive information, deep research, and acute observation can impart charms to such productions. Even in those works, however, and in the late "History of France," written for the young, too great a tendency is apparent to generalise and classify events; to make them subservient to system and theory; to bend stubborn facts to arbitrary laws and rules of action; to take a Calvinist—i.e., a fatalist—view of human nature, and to confine it to an imaginary groove from which it is rather taken for granted than proved that it cannot free itself or deviate. In mere matters of style and language, Guizot's dogmatic tone of mind was against him. He was evidently as stiff in the professor's chair as he was in the Tribune of the Chamber, where, although his manner was, in ordinary cases, calm and stately, simple and dignified, it was characterised by a certain assumption of magisterial authority, even when contradiction did not call forth those outbursts of temper in which his intolerant disposition became manifest. But, says the *Daily News*, "M. Guizot, if he was not a great Minister, was a great figure—a great presence in the political literature of his country. He was one of the Frenchmen who understood the history of other lands as well as of his own. He was one of the few Frenchmen who have contributed to the history of other countries books which come to be accepted as standard works, if not as authorities, by the people whose story they undertook to tell. In England M. Guizot was especially known and respected, although there were so many of his peculiar ideas, even as a Protestant, with which it was hard for English Protestants to sympathise. His personal character and his books will be his claims to memory here at least." The *Daily Telegraph* compares him with Clarendon—an altogether unhappy comparison.

Of the Protestantism of the deceased statesman a good deal might be written. It says much for him that he held to it with unflinching firmness, and there can be no doubt of the truthfulness and fervency of his personal piety. But it was his nature to be arbitrary, and we find that in 1861 he presided at a meeting of his own French Evangelical Church, when he, a Protestant, a "Black" Calvinist, declared himself a staunch partisan of the Pope's temporal power, denouncing the triumph of Italian independence and unity as a deplorable perturbation which undermined the principle of authority in that very Church which was most solidly based upon it. In the very bosom of that Protestant Church which had suffered for centuries for the cause of freedom, the ex-Minister stood up as a champion of orthodoxy with a zeal, and indeed with a bigotry, which won him the appellation of "Pope Guizot."

DR. ANSTIE.—We have to announce the death of Dr. Anstie, which took place on Saturday at his house in Wimpole-street, after a short illness brought on by exposure to sewer gas. The school of the Patriotic Fund at Wandsworth has lately been visited by serious illnesses, due, it is stated, to sanitary defects; and some of the cases having terminated fatally, Dr. Anstie was called in, and he devoted six hours of Sunday, the 6th inst., and again visited the school on Tuesday, and on both occasions examined minutely into defects of sewerage. On Tuesday evening and on Wednesday he complained of being ailing, but was able to continue his professional avocations. On Thursday morning he was unable to leave his bed, and on Saturday he died, with symptoms of overwhelming blood-poisoning.

Literature.

THE ATOMIC THEORY AND RELIGIOUS FAITH.*

We are not among those who regret that scientific men should busy themselves with ontological speculation, nor do we deem it unbefitting the objects of the British Association to invite the delivery of such addresses as that by which Professor Tyndall has just stimulated a wide circle of readers. For the sake of truth, which demands that inquirers of every class should be free to push their investigations in their own way along the whole line of human thought, as well as for the sake of religion, which would deplore nothing more than the indifference of earnest observers to its aspirations and deductions, we rejoice that physiologists like Huxley, and physicists like Tyndall, should frequently criticise the conclusions of the philosopher and the theologian. Not the scientist with his method of experiment; nor the philosopher with his method of construction; nor the theologian with his method of faith may ever reach ontological truth, or attain a full conception of the universe of human sense and thought. There seems a fundamental impossibility in finite intelligence ever completely apprehending the laws of its own being, and therefore in its satisfactorily answering all the questions suggested by its sensations of the material world. Any ultimate law of thought must, of necessity, defy further classification; deduction from it is possible, but no further analysis of it. But we need not despair of a theory of the universe that shall harmonise science, philosophy, and theology. A complete scientific *Vorstellung* must obey those psychological laws which it is the province of the philosopher to discover and apply; it must allow for the religious craving after truth as well as for the gratification of the religious emotions if it is to be sufficient for human nature as a whole.

We do not, therefore, challenge Professor Tyndall's "freedom to discuss the views of "Lucretius and Bruno, of Darwin and Spencer." We accept without reserve his description of "the impregnable position of science." "All religious theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it." We adopt furthermore the statement that the error of theologians "consists in ascribing fixity to that which is fluent, which vary as we vary, being gross when we are gross, and becoming, as our capacities widen, more abstract and sublime." This has been the error of scientific as well as theological teachers; the history of the systems of both shows how often the personal prejudices, the partial conclusions, the imaginative dreams, the defective inferences of the investigators have had ascribed to them the fixity and authority of the dimly apprehended truth towards which they were approaching. The doctrine of the unity of physical force, like the doctrine of the unity of God, has gradually emerged out of a cloud of superstition; and in neither case is the validity of the established truth affected by the confusions of the history of the doctrine. If, as we believe, the Christian revelation can be established on grounds of its own, satisfactory to the reason, though incapable of scientific verification, no study of the variations of Christian consciousness can alter its fixity.

The evidence in favour of the atomic theory of the physical universe is remarkably strong. Mere metaphysicians and ordinary Christian believers have no conception of the overwhelming force of conviction by which the doctrine is established. Almost all who acquaint themselves with modern scientific discovery will feel with Dr. Crum Brown that "no one who believes in the progress of human knowledge and in the consistency of nature can doubt that ultimately the theory of chemistry, and of all other physical sciences will be absorbed into the one theory of dynamics." In this conviction, however, there are two factors. It is produced not merely by the wide observation of nature, the experiments of investigation and verification in the laboratory of the chemist and the physicist, the reports of the astronomer,

and the searching inquiries of the physiologist;—another element is the *Vorstellungskraft* of which Professor Tyndall is so eloquent an exponent, the scientific imagination which is not simply, as he thinks, *contemplative*, but is, equally with the imagination of the poet and philosopher, *creative*, supplying inferences, anticipating links to be afterwards hunted for, grouping its materials and compelling the secrets of nature to come forth; and justified in its conclusions by the coherent whole which it fashions, the perception of unity by which it is at length rewarded. The chief value of a long course of scientific pursuit is not in the mere mass of facts which are recorded; but in this—that it forms the mind to perceive the value and relation of the facts; scientific observation trains the observer, it makes a scientific reasoner of him. Professor Tyndall recognises this in the reference to Newton, which we are not surprised has provoked Dr. Watts to a *tu quoque*. "Theologians have found comfort and assurance in the thought that Newton dealt with the question of revelation, forgetful of the fact that the very devotion of his powers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological and historic questions." There is a *Vorstellungskraft* of the philosopher as well as of the physicist, and it fails to recognise the completeness of Professor Tyndall's picture. As a representation of the physical world it may, if not itself complete, yet contain the elements of completeness; but when he "prolongs his vision backward across the boundary of the experimental evidence," his view of the Universe lacks completeness and harmony. He has not succeeded in placing a coherent picture before the mind.

Although Professor Tyndall, in his introductory remarks, invites us to regard his discourse as concerned with causes, he has not shown us the cause of the physical world. To declare that he discerns in matter "the promise and potency of every form and quality of life" is to close the question, not to answer it. It is "an impulse inherent in primeval man" to ask the question, "Why?" and no "inheritance nor intensification" of that impulse can make us satisfied when, instead of the reply to that question, we have the answer to the question "How?" No study of the methods of nature reveals the reason of nature. The "law of inseparable association" utterly fails to account for the idea of causation. Let the "image and superscription" of successive phenomena be "stamped as states of consciousness upon the organism" by "myriad blows," it never can become an "image and superscription" of causes. Our experience may awaken and confirm our belief in the invariability of causes; but the idea of cause must have been there before. Notwithstanding all the discussion of this point, the idea of causation remains not only separable from that of succession, but absolutely separate and distinct. We might as well try to express foot-sounds in seconds of time as to resolve causation into succession. There is one answer to the question concerning the origin of our idea of causation, and, as we believe, only one. Men are conscious of power; they are causes. In the "impulse inherent in primeval man" to execute his purposes, and in his discovery that he could do so, "inherited and intensified" as these have been to our own day; we find the beginnings of satisfaction to this inquiry. With the discovery that personality has facts of its own, incapable of resolution by physical methods, philosophy begins. Here, too, is the origin of our idea of a personal first cause; there is room for the argument from design, and religion can seek for a rational and intelligent support external to itself as well as provide for the gratification of its emotions.

The claim for philosophy to pursue its investigations by methods of its own may be vindicated by the history of the Atomic doctrine. It has been by no detection and examination of the atoms themselves, which are and probably must remain imperceptible to human sense, that the doctrine has been formulated, but by the observation of their methods of action. With Democritus, Epicurus, and Lucretius, the atomic theory could have been but a happy guess. The observations and reasonings of Newton, the investigations of Dalton, the revelations of the spectroscope, the exposition of "Heat as a mode of motion," the doctrine of the conservation of energy—along this line the triumphs of the theory have been won. We may indeed have a conception, a *Vorstellung* of atoms, while we have none of spirit. The knowledge of the personal self in its substance may be for ever impossible; but that is no reason for distrusting a method that

has proved itself a true one. If by the study of motion, atomic action, we have reached substantial and credible results; why should we say that by the study of thought, personal action, we can attain to none? All history—social progress, and moral steadfastness, on the one hand; and the study of language on the other—comes in to check our conclusions, and form the philosophical imagination which sees the stamp of truth in unity and coherence. And in vindicating its place to philosophy, we have also vindicated its place to theology. For if personality be a fact, beyond the reach of physical investigation, personal relations will follow other than physical laws. We need not enlarge on this point, Professor Tyndall grants it. Another *Vorstellungskraft* comes here into operation; the skill of the historian in judging of the claims of what professes to be a revelation, and still more the perception of the ethical, spiritual investigator of ethical and spiritual coherence and harmony.

Professor Tyndall admits that he "cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness." We also admit that we "cannot satisfy the human understanding in its demand for logical continuity" between the phenomena of consciousness and molecular processes. On this account, if on no other, a theory of creation is impossible. But the conception of a personal first cause is in harmony with what we see of the action of other subordinate personal causes, men modifying continually the processes of nature, doing within limits "as they please" on the earth. It accounts for, and it leaves room for the cultivation and satisfaction of, those religious impulses, which, admitted by Tyndall to be a fundamental part of human nature, are nevertheless in his system for ever thwarted and their *raison d'être* denied. It is a profoundly significant fact that while he finds a place in the world for "a Newton and a Shakespeare, a Boyle and a Raphael, a Kant and a Beethoven, a Darwin and a Carlyle," he finds none for a Moses and an Isaiah, none for Paul, none for Christ. Religion, according to his exposition, appears to be, as it was in Epicurus, only "subjective; the indication of an ethical requirement of his own nature." But the first "ethical requirement" is truth; not only, to use Frederick Robertson's distinction, veracity, but truth. If there be no objective reality corresponding to the subjective sentiment, religion must be a delusion, to share the fate of all delusions; or the name religion must be applied to any elevated emotion carrying a man beyond the feeling of self. If we have not misread Professor Tyndall, it is in this latter aspect he regards it. It is "an emotion of the intellect incident to the discernment of new truth," or a sense of the harmony and completeness of man's relations to the external world; or the suffusion with feeling of his social activities when directed to the general good. In such cases the very name and sentiment of religion must disappear. For in science and philosophy and art, in domestic felicity and philanthropic labour, these feelings will find a fitting sphere. It would then be an ethical necessity to give the exercise of such emotions its fitting name, and call it science or philosophy or art or social sympathy. The "creative faculties of man," to which Tyndall looks for the gratification of the religious impulse, must obey the law of the sphere in which they work; and if the object of religion be gone, man's "creative faculties" will refuse to own the sway of religion.

We have not thought it needful to compliment Professor Tyndall on his literary skill, or his masterly grasp of his theme, or the courageous exposition of his address, though we admire all these. Nor have we thought it necessary to reproduce the statements of our former papers on "Evolution and the Christian Faith." We thank Professor Tyndall for the clear issue he has raised. Only one of two courses "is open to us in this discussion: either to open our doors freely to the conception of creative acts, or abandoning them to change radically our conceptions of matter." Theism cannot logically exclude miracles if they have evidence to support them; in the free use of the conception of creative acts there is a postulate for the miracles by which the Gospel is illustrated and authenticated. There is, however, no need to thrust it into our consideration of the methods of development in the creation. We regard it to be as great an error for theologians to insist on answering the question, "How?" and to pronounce on methods in creation, as for physicists to affirm that there is no further need for the question "Why?" or the consideration of reasons in creation. Dr. Tyndall acknowledges that men may be loyal adherents to the atomic theory, and yet retain their faith in God. And M. Wurtz concludes his able dis-

* Inaugural Address of Professor Tyndall, D.C.L., President at the Meeting of the British Association for the Advancement of Science at Belfast.

The Theory of Atoms in the General Conception of the Universe. Opening Address by the President, M. Wurtz, at the meeting of the French Association.

Atomism: Dr. Tyndall's Atomic Theory of the Universe, examined and refuted by the Rev. Professor Watts, D.D., Assembly's College, Belfast. (Belfast: William Mullian.)

course before the French Association with words of which we gladly avail ourselves in bringing our criticism to a close:—

"Such is the order of nature, and as science penetrates it further, she brings to light both the simplicity of the means set at work and the infinite variety of the results. Thus, through the corner of the veil we have been permitted to raise, she enables us to see both the harmony and the profundity of the plan of the universe. Then we enter on another domain which the human spirit will be always impelled to enter and explore. It is thus, and you cannot change it. It is in vain that science has revealed to it the structure of the world and the order of all the phenomena; it wishes to mount higher, and in the conviction that things have not in themselves their *raison d'être*, their support and their origin, it is led to subject them to a first cause—unique, universal God."

SULLY'S ESSAYS.*

Philosophical essays possess an especial interest when they proceed from one or other of two classes of writers. Within the compass of an essay the mature thinker, whose reputation has been established by the publication of a standard work, replies to the criticisms of opponents on isolated portions of his philosophical scheme, or pursues trains of speculation suggested in the progress of his larger undertaking when it was impossible for him to digress by following them to their conclusion. It is in a collection of essays, again, touching critically or constructively on various metaphysical or psychological doctrines, connected possibly by their common philosophical interest alone, that a young and unknown author commonly puts forward his claim to a place among the speculative minds of his age, before proceeding to the more ambitious elaboration of a systematic treatise on some branch of mental science. A volume of Mr. Herbert Spencer's to which we recently called attention in these columns, affords a conspicuous example of the former class of writings: the present work is in some respects as conspicuous an example of the latter. The last half-dozen papers in the book, however, are fragmentary only in form, containing in reality a very complete and orderly discussion of the fundamental principles of aesthetics, together with their development and application in the case of one of the departments of Fine Art.

In Essay I., Mr. Sully discusses the relation of the evolution hypothesis to human psychology, and justifies the separation of the study of the individual consciousness from that of its gradual development through a long series of less highly organised species. An interesting paragraph towards the close of the article describes the bearing of the doctrine of evolution on the validity of innate forms of thought. Young students have no doubt been perplexed at finding, in the modern theory of hereditary or transmitted powers and acquisitions, an apparent return to the doctrine of innate ideas against which Locke waged war two centuries ago. In dealing with the question of the absolute from this point of view, Mr. Sully says:—

"According to the older metaphysics, all innate ideas transcend in dignity and certainty the empirical knowledge which comes during the progress of individual life; and this supposition was skillfully turned to the advantage of religion and of morality by the inclusion of our ideas of duty and the Deity in the *a priori* category.

An inherited form of thought may, no doubt, bring weight with it, if we can be certain that it is a faithfully delivered chronicle of oft-repeated processes of ancestral experience. But an instinctive disposition to believe in the non-relative cannot possess this peculiar claim to our veneration, since it does not profess to perpetuate the result of ancestral experiences.

Assuming that there are emotional and intellectual tendencies in the human mind which serve to generate and foster beliefs not warranted by experience, one may argue that many ideas and apparent intuitions will be liable to be transmitted with greater and greater force, which owe their genesis not to facts of experience, but to the activities of spontaneous imagination. And if this be so, how can one be logically certain of the absolute existence of time and space, matter or spirit, the beautiful or the good?"

If the first essay is fitted to give a fair idea of the author's grasp of the general relations of his science, the fourth exhibits very strikingly his acuteness for psychological analysis. It contains an examination of Professor Bain's theory of the nature and genesis of belief as originally stated in "The Emotions and the Will," and in the earlier editions of the "Compendium." Professor Bain formerly maintained, not only that belief is essentially an active state, but that its chief generating cause is the activity of the system, intellectual and emotional influences co-operating indeed, but only as subordinate agencies. Although the professor no longer holds this doctrine in the same unqualified extent, it deserves to stand as one of the noblest monuments of profound psychological speculations to be met with in contemporary philosophy.

* *Sensation and Intuition: Studies in Psychology and Aesthetics.* By JAMES SULLY, M.A. (H. S. King and Co.)

It is impossible within our present limits to reproduce in detail the argument by which Mr. Sully supports the thesis that belief, though commonly closely related to action, is not reducible to any form of activity, and may even be found in the absence of active impulse. "The great problem of belief," however, according to our author, is "not to resolve the phenomenon into more primitive modes of mental activity, but to determine the conditions of its varying directions and intensities." These antecedents are then enumerated as intellectual, emotional, and volitional, and their operation successively examined. All belief contains some intellectual element; when we believe we believe in something. The materials on which the intellect is engaged are supplied by experience, in other words are sensations. Now, "the primitive germ of all belief, the earliest discoverable condition that precedes in its influence that of action, is to be found in the transition from a sensation to an idea." Whatever other differences may exist between present idea and absent sensation, there can be no doubt that the emotional excitement is greater in the experience of the sensation than in that of the corresponding idea. As soon as the likeness between "the faint, fugitive idea, and the intense absorbing sensation" has vaguely dawned on the infant mind, belief with respect to the absent sensation naturally follows.

"After repeated experiences of a particular sensation, say that of a bright light, the child's mind retains an image of the impression, which, though resembling it and recalling it, is felt to be different from it in certain respects. If the infant could describe to us its state of mind, it might not improbably do so by saying, 'There is something in my mind that carries thought away to another thing brighter and better than itself, which thing is not exactly in my mind just now, but yet seems near and ready to enter it.' In the inexplicable fact that a present idea carries on its face the mark of its origin, and reminds of the sensation which preceded it, we appear to have (reached?) the last accessible stage in the history of belief. Belief and memory, in the sense of the idea pointing to the absent sensation, appear to be mutually involved in this (un-)analysable mental process, neither being conceivable apart from the other. We may say, if we like, that belief arises from the inherent tendency of the idea to approximate in character and intensity to the sensation of which it is the offspring."

How the author traces the development of the process, pointing to the presence of the instinctive impulse to believe in something suggested by a present idea in all the varied forms of belief, and how he estimates the effects of feeling and will as modifying influences, the reader must learn from the highly elaborated essay to the introductory pages of which our remarks have been confined.

Three papers on the "Basis of Musical Sensation," the "Varieties of Beauty in Musical Form," and the "Nature and Limits of Musical Expression," form a group by themselves, in which the psychological relations of this department of fine art are discussed with a depth and fulness never previously attempted so far as we know, and certainly never before attained in our literature. The treatment is at the same time studiously clear from technicalities, which render most musical criticism "caviare to the general." It must be borne in mind that Mr. Sully's object is not to furnish a fresh treatise on counterpoint, but rather to discover those deep-seated psychological conditions on which the laws of counterpoint have been unconsciously based. A manual of harmony stands in much the same relation to these essays as a vademecum of domestic medicine to a disquisition on the general laws of health and disease.

We have left ourselves no space in which to deal with the author's four remaining studies in aesthetics, all of them characterised by a breadth of treatment and an entire absence of *fada* as refreshing as it is novel in fine art disquisitions proceeding from an English writer. To the ordinary reader these papers will probably prove the most interesting portion of the work. Mr. Sully's industrious familiarity with German literature, observable in every page that he writes, bears fruit in an instructive article on Lessing's "Hamburg Dramaturgy," for the excellent account of which he will have the thanks of every one of his readers. This paper forms an appropriate introduction to the concluding essay of the volume, on the "Possibility of a Science of Aesthetics." For the psychological classification of aesthetic pleasures, and the gradual development of an adequate conception of art through various tentative definitions, the reader must turn to the essay itself, which abounds throughout in subtle reflections felicitously expressed.

We take leave of Mr. Sully in the assurance that he is a writer from whom we shall have still better things in the future. He has secured for himself an attentive audience whether he discusses the problems of psychology or of aesthetics. As a psychological critic he is entitled to a high place among contemporary

thinkers, while as an expositor of the principles of fine art he stands almost alone.

CASSELL'S SERIALS.

The remarkable series of illustrated works that are being issued from Messrs. Cassell, Petter, and Galpin's publishing house, are brought out from month to month with clockwork punctuality. We have the numbers for the current month now before us. It is difficult to say which is best, but probably personal taste regarding the subjects of the respective works will be found to decide that question. For instance, the class of person who would choose the exquisitely illustrated edition of Keble's *Christian Year* would perhaps not choose Mr. James Grant's *British Battles on Land and Sea*, although Mr. Grant may be almost as effective in his way as Keble. We notice that the tenth number of Keble brings us down to the eighty-fourth hymn, and that Mr. Grant has reached the battle of Talavera, and therefore the year 1809.

Cassell's Arabian Nights has reached Part V. Some of the illustrations here are wonderfully lifelike, but they are not always equally well printed. Nothing, however, could be clearer than the picture on p. 210.

Cassell's History of England (Part 107) is now brought down to the assassination of Lord Mayo, and is therefore very near its completion. We have in this number a clear history of the Alabama claims and of the Commune.

Old and New London (Part 21) is, to us, one of the most interesting of all the serials. Mr. Walter Thornbury is doing his work with great faithfulness, and with that minuteness which is absolutely essential to its goodness. We should say that when completed, this will be the best descriptive guide to the metropolis. Certainly, it has the best illustrations. Those of the "Fleet" in the present number are very good.

Dr. Brown in *Races of Mankind* (Part 9), is now dealing with some African tribes—Kaffirs more especially. His work is done with clearness, and is profusely illustrated.

Part 29 of Messrs. Cassell's *Holy Bible*, gives the concluding chapters of Isaiah and the beginning of Jeremiah, with the customary four full-page engravings from Doré. "Daniel interpreting the Writing on the Wall" gives full scope to his peculiar power and bold style; and the same may be said of "Daniel in the Den of Lions." Amos, too, is good in another way, but such subjects as the vision of the four beasts are hardly suited to this kind of representation, and even M. Doré's genius does not wholly reconcile us. The *Illustrated Shakespeare* is still taken up with *Much Ado About Nothing*—the illustrations are expressive, and the text admirably clear and beautiful.

Of the magazines published by this firm the *Quiver* is, we believe, the general favourite. It certainly has a wonderful power of raising money. We see that the contributions sent to it in relief of the Bengal Famine now amount to more than 2,100*l*. In the present number, Mr. Cox continues his *Extracts from an Expositor's Note-book*, of the value of which we have often spoken. In *Cassell's Magazine* the great traveller Vambéry concludes his personal reminiscences, and Mr. Gibbon makes progress with his tale of "In Honour Bound." "The Daily Governess" is well sketched. The *Popular Educator* has reached Part 31. As our readers know, this is a new and revised edition of this celebrated work. The *Bible Educator* is full of matter. We expressly select Professor Plumtre on the book of Ruth, Dean Smith on Hosea, and Dr. S. G. Green on the Epistles of St. Paul. Of *Little Folks* we can only say that it has its usual good sixpenny worth. There are three capital tales in this number and—some better matter.

BRIEF NOTICES.

The Singing Campaign for Ten Thousand Pounds; or, the Jubilee Singers in Great Britain. By the Rev. G. D. PIKE, M.A. (Hodder and Stoughton.) A little more reticence, we think, might have improved this book. Too much view is given us of personal details; but its object is wholly good. It will delight our readers to know of the satisfaction which their English visit afforded to their coloured people, and how successful they were. We cordially wish all prosperity to them and their college in America, where Freedmen are especially taught and trained.

The *Art Journal* for September is peculiarly varied and interesting. The steel engraving of Mr. Boughton's picture of "Queen Isabella and her Ladies," is a work of wonderful strength, tone,

and colouring; the engraving, after Padovanino—"The Musicians—Marriage at Cana"—has, of course, a touch of that master's conceit, but the picture is well rendered, and we believe it is sufficiently typical; while the section of the podium of the Albert Memorial is full of character. Mr. W. B. Scott is clear and good in Venetian painters; Mr. Robertson's "Sketches on the Upper Thames" continue to be vigorous and well illustrated. We fancy anglers generally will not agree with him about otters, though sportsmen may well regret their extirpation; a fox being nothing to a good otter. Dr. Hunter is interesting in "Art Education in India"; M. Rimmer instructive on stone crosses; and Miss Rogers most readable on "Art Work in Syria." She is a lady who on these matters can speak with authority. There are several other articles, notably one of them, by Professor Archer of Edinburgh, on the "Progress of our Art Industries"; and altogether we have not for some time seen a better number.

No. 33 of the *Picture Gallery* (Messrs. Sampson Low and Son) contains three beautiful photographs, printed by a new process from well-known pictures—the most humorous being Wilkie's rabbit on the wall, giving suggestion of the wonderful play of light and shade. The next to this in value is Bougereau's "Far from Home," which is peculiarly pleasing and pure, both in drawing and sentiment.

THE ORIENTAL CONFERENCE.

This most influential Conference of Oriental Scholars was opened on Monday at the Royal Institution with an inaugural address by the President, Dr. Samuel Birch, Keeper of the Oriental Antiquities in the British Museum. The very large company included Sir Henry Rawlinson, Mr. E. Grant Duff, M.P., Professor Hemfaloy, Professor Lepsius, Professor Haug, Professor Léon de Rosny, Professor Weber, Sir Walter Elliot, K.C.S.I., the Syrian Patriarch, Professor Brockhaus, Mr. Charles Newton, Mr. Shunker Pandurung, &c.

Sir Henry Rawlinson, President of the Semitic Section, will be surrounded by many eminent men in that branch of Oriental learning. Among the English members of the Congress are Dr. Birch, Mr. Fox Talbot, Mr. George Smith, the Rev. T. H. Sayce, M.A., Mr. Hodges, Mr. Cull, and Father Haigh, of Erdington, near Birmingham. Of the continental cuneiformists at the Congress it is difficult to name, besides Professor Oppert, a single one, after mentioning the founder of the German School, Professor Schrader, of Jena. Of Semitists of the elder type, great Hebraists, Syriac scholars, Ethiopists, and masters of the refinements and intricacies of the widely-spread Arabic dialects, &c., there are many among the hundred foreign Orientalists in attendance at this diet who have deservedly won great distinction.

The President delivered a remarkable address, stretching over the whole vast field of Oriental scholarship, Aryan, Sanskrit, Egyptian, &c. He stated that this was the second meeting of the congress, succeeding that held in Paris last year, and it was thought, considering the vast interest England had in the East, the second place of meeting was fitting and appropriate. The movement which the congress represented had been received with favour by the rulers of the different Powers of Europe, while Her Majesty's Indian Government had given it the greatest encouragement, offering to send to it representatives of Hindoo towns, who would take part in the proceedings of the Aryan section. He proceeded to say that Oriental learning had become almost popular in the West, owing to the discoveries which had been made in Eastern countries, such as Mesopotamia, Egypt, and Assyria, which threw much light on the history of Oriental nations, and the materials now placed at the disposal of the students of Orientalism were very considerable. Excavations and exhumations in those countries had done much towards illustrating the history of Egypt, while the discoveries of Mr. George Smith in Assyria had added greatly to the knowledge of that country. The value of monuments in these respects could not be overrated, and notable was the Tablet of Canopus, which proved the antiquity and the early civilisation of Egypt; and the Moabite stone was a valuable contribution to the history of the Semitic family. The subject of transliteration of Oriental texts into European characters was spoken of as a step towards the universal understanding of the languages of the East, and it was hoped that something would be done towards the formation of an alphabet common to the East and West as a means of facilitating the acquisition of Oriental learning. The Persian and Babylonian discoveries of Sir Henry Rawlinson had thrown much light on the mythology of the Semitic races. Those researches would be dealt with in the Semitic section of the congress, and much curious matter connected with the history of those countries evolved. In the Turanian section, Chinese literature and something of that of Japan would be dealt with; and the extinct Etrurian language would be adverted to. The Aryan section would discuss Sanscrit literature, and notice would be taken of the Lycian, now an extinct language of Asia Minor. Egypt would be the main subject of consideration in the Hamitic section, and the

knowledge of that country gained by the deciphering of cuneiform letters and historical hieroglyphics would be elaborated, and it would show how much influence, whether in art, civilisation, and religion, Egypt had exercised on the later world. The section of Archaeology would not go deeply into that subject, but some inquiry would be made into the monuments of ancient India, while in the Ethnological Department the present state of the races and the productions of the East would be illustrated. The universities and learned societies of Europe had fully recognised the value of the congress, and many of them had sent delegates to its sittings; the Asiatic Society, the Royal Society of Literature, and the Society of Biblical Literature had done much to promote its success. To them and to the sovereigns of most European countries—especially Germany, France, and Russia—the thanks of the congress were due for the favour which had been shown it.

M. Léon de Rosny, who was president of the first congress, in Paris, addressed the assembly in French expressive of his sympathy in its works and of the value of its labours to the knowledge of Oriental literature.

Shunker Pandurung expressed his gratification at witnessing this large gathering of learned men to elucidate the learning of the East.

Mr. Grant Duff, M.P., moved and Sir H. Rawlinson seconded a vote of thanks to the president for his able and interesting address.

Sir Henry Rawlinson presided yesterday at the meeting of the Semitic section of the Congress of Orientalists at the Royal Institution, and in the course of an address enlarged on the importance of the Semitic languages, and congratulated Mr. George Smith and other investigators on the results of their researches. M. Jules Oppert then made some remarks on Assyrian inscriptions, and other speakers followed. A visit was also paid to the British Museum, where the company was received by Dr. Birch, the Rev. Basil H. Cooper, and others.

FRIGHTFUL RAILWAY ACCIDENT NEAR NORWICH.

On Thursday night an accident attended with very fatal results occurred at Thorpe, near Norwich, on the Great Eastern line.

The trains which the accident befel were respectively the down express from Norwich to Yarmouth, and the combined mail-trains from Yarmouth and Lowestoft to London. The two mail-trains meet at Reedham, and on Thursday they proceeded in their usual course to Brundall station, from whence to Norwich there is only a single line. At this point the combined trains had to wait until the down express to Yarmouth had passed by, or until, in case of this train being late, permission was given to the mail to proceed. According to a published letter from the secretary to the railway company, the night inspector at Norwich sent wrong instructions to Brundall; so that, although the express was but a little late, and was rapidly approaching the scene of the disaster, the driver of the mail was ordered to proceed. The doomed trains met at Thorpe, about two miles from Norwich, and the shock was appalling. The rails were slippery from rain, there was a slight curve in the line at the fatal spot, so that the lights of neither train could be seen; there was no time to apply the brakes, and the two engines rushed at each other at a collective speed of at least fifty miles per hour. In the crash which followed the collision the funnel of one engine was carried away, and the engine from Norwich rushed on the top of its assailant, some of the carriages of either train following, until a ghastly pyramid was formed of hissing locomotives, shattered carriages, and moaning, and in some cases dying, passengers. So instantaneous was the shock that the driver of the mail train does not appear to have had time to turn off his regulator, so that the steam remained for some time in operation. The engine was, however, forced off the rails, and was unable to make any further advance in the general ruin. The driver and his fireman, named respectively John Prior and James Light, must have been killed instantaneously, and a similar fate probably befell Thomas Clark and Frederick Sewell, the driver and fireman of the train from Norwich. The crash was heard throughout the village of Thorpe, and many of the inhabitants hastened to the scene and rendered such assistance as they were able to afford to the suffering passengers. With as little loss of time as possible a relief train was despatched from Norwich (Thorpe) to the scene of the disaster, and a number of medical men were also sent down from Norwich.

It took hours to clear the debris away, when the dead were taken to convenient places, and the wounded to Norwich, when most of them were placed in the Norfolk and Norwich Hospital. The following (twenty) have been ascertained to be amongst the dead:—John Prior, engine man; James Light, fireman; Thomas Clark, engine man; Frederick Sewell, fireman; the Rev. H. and Mrs. Stacey, Mount Pleasant, Norwich (Mr. Stacey was formerly a Congregational minister at Beccles); Sergeant-Major Cassell and Sergeant Ward, West Norfolk Militia; Susanna Lincoln, a servant of Mr. A. Coyte, Thorpe Hamlet, Norwich; Mr. G. R. Womack, clothier, Norwich (this sufferer lingered some hours); Mrs. Gilding and her child, Flora Gilding, 40, Grafton-street, Mile-end-road, London; the wife and child of Betta, an engine-

cleaner, employed by the Great Eastern Company, who is himself fatally injured; Mr. Page, of Wensum-street, Norwich; Mr. Skinner, Mount Pleasant, Norwich; Mary Ann Murray, Mariners'-lane, Norwich; Miss Taylor, forewoman at Mr. Caley's, draper, Norwich; and Mr. Upton, of Yarmouth. A body which remained for a long time unidentified has been recognised as that of Mr. S. R. Slade, of the firm of Ackerman and Slade, architects and surveyors, of 8, Regent-street, London. Mr. Slade had been staying at Yarmouth on a holiday. The wounded are more than fifty in number, and two or three of these are not expected to recover.

The shock was a fearful one, both trains going at high speed. Some of the passenger carriages had their ends knocked out, and were forced into the carriage preceding, as though the train was being closed up like a telescope. One passenger carriage had its roof taken off as clean as though it had been cut with a knife, and a carriage went one way while the roof, turning over on the other side of the metals, stood up on end against the telegraph wires, and remained there supported by them. The guard in the mail van heard the whistle, which must have been blown by the driver as he neared Norwich, and, jumping down to put his mail bags together, he found himself in a few seconds hurled into a ditch at the bottom of a slight embankment. One end of the mail van had been torn away, and he was thrown through the opening with the result just stated. The shock was great, and his escape with life was providential. But the guard, whose name is Ellis, pulled himself together, collected his mail bags, and came into Norwich with them.

Cooper, the night inspector at Norwich, has of course been suspended. It is stated that he handed in to a telegraph operator, named Robson, at the Thorpe terminus, a telegram authorising the departure of the Yarmouth mail train from Brundall, and that Robson sent the telegram to Brundall, the result was that the mail train left Brundall. Cooper then shortly afterwards started the down express train from Norwich to Brundall, the collision following. His version of the affair is that he cancelled the telegram which Robson sent; but it is stated, on the other hand, that Cooper went to the telegraph-office after he had started the down train, and instructed Robson to telegraph to Brundall to stop the mail. This order was given too late. When Superintendent Parker heard what had happened, he ran down the line a considerable distance, but he failed to avert the disaster which he rightly anticipated as inevitable.

Special allusion was made to the catastrophe on Sunday by the Rev. Canon Ormesby at the Cathedral, and by several ministers in other places of worship. Mr. George England, of Freethorpe, has presented the Norfolk and Norwich Hospital with 100*l.*, as a thank-offering for his escape.

An inquest is being held, and the President of the Board of Trade (Sir Charles Adderley) has ordered Captain Tyler, with Mr. Ravenhill as legal assessor, to hold a formal inquiry, under Section 7 of the Regulation of Railways Act, into the circumstances attending the collision. The inquiry will commence at Norwich on Monday next.

THE BEECHER-TILTON SCANDAL.

Recent New York papers publish further details regarding the Beecher-Tilton investigation. The *Tribune* says:—"If there is any further work in the case, it will probably go to the courts and not be made the occasion of an extension of the Church investigation. The Chairman of Plymouth Church Committee, from whom this information is obtained, also states positively that there was never a word of dissent in the committee from the conclusion that there was nothing in the evidence to impair confidence in Mr. Beecher, although there was a difference of opinion on minor details which took a short time to regulate. Mr. Moulton announced immediately after the presentation of the committee's report that the opportunity he was then refused by the meeting at Plymouth Church he would shortly seek from the public, and that he would show Mr. Beecher in a still worse light than that in which he then stood."

The *Christian Union* (Mr. Beecher's own paper) contains an article criticising his part in the scandal. After reviewing Mr. Beecher's work as a clergyman, the *Christian Union* observes:—"This man a debauchee and a hypocrite! Then there is nothing in human character to be trusted, and all faith of man in man is a delusion. Let us, however, fully face and fairly consider whatever can be said. The moral sense rejects the charge as a monstrous impossibility, but we willingly go before the tribunal of the calmest intellectual inquiries. What is the real evidence brought forward by the accuser, discarding the mass of irrelevancies in which the case has been buried? There is an alleged confession by Mrs. Tilton, but it is said to have been destroyed, and for its existence as a real confession we have only her husband's word, circumstances as well as direct testimony pointing to its having been an accusation and not a confession; and in fine this poor woman has been shown as so weak, so wholly subject to the strongest outside influence of the moment, that the general public can give but little weight to her testimony either for or against Mr. Beecher. Then we have the allegation by Mr. Tilton and Mr. Moulton of Mr. Beecher's alleged confession to them. Of these men we have simply to say that there is no reason either in their general character or in the nature of

their evidence why the word of either or both should weigh against the word of Mr. Beecher. Mr. Tilton, Mr. Moulton, and Mrs. Tilton have each on their own admission or on ample and incontrovertible proof told two wholly different stories of the whole matter. Mr. Beecher alone has said always the same thing. The remaining evidence against him, and the only real strength which the accusation has ever had with the public, consists in Mr. Beecher's own letters. Of these Mr. Beecher has offered an explanation. In his statement to the committee and in his cross-examination he has told what he meant by them, and with what feeling he wrote them. A large part of the community, including, we believe, a great majority of the intelligent and high-minded, have fully accepted his statement, and, on the strength of it, formed their judgment of the whole case. Yet to many there remains a difficulty and a perplexity. The explanation, it may be said, seems inadequate. Why, after all, so much self-reproach, why such expressions of humility and remorse? How could an innocent and deeply-wronged man so abase himself? Besides, it must be frankly said Mr. Beecher's statement astonished everyone and staggered a good many by the weakness and the mistakes which he attributed to himself. The public had believed him to be a man of immense practical good sense, of courage, sagacity, and excellent judgment. His own statement when most favourably read shows him to have fatally erred in his judgment of character; to have been thrown completely off his balance in a sudden crisis; to have trusted his most vital interests to a counsellor whom he must have known to be a fussy intriguer, and who proved, in fact, his enemy; to have repeatedly surrendered to this man his own judgment, and almost to have abdicated his free will. The statement showed, too, a lack of the self-defensive instinct commonly supposed to be inherent in manly character. It disclosed a severity of self-judgment which was morbid, and a leniency towards others which was irrational. In short, on Mr. Beecher's own showing, in the greatest crisis of his life he acted with a want of wisdom that is astonishing. To some it was so astonishing as to be incredible. Mr. Beecher's reputation for wisdom has cost his moral reputation dear—it is the difficulty of crediting him with so much folly that leads some to credit him rather with falsehood. This is not the place to discuss the extent of Mr. Beecher's mistake and weakness; only the question of his uprightness is before us. It has been Mr. Beecher's fortune in this matter to have the weakest things in him brought full before the public gaze; the 'seamy side' has been turned full to the light, the utterances of his most private moods to his most trusted friend have been given to the world. A multitude of such utterances, those which were least creditable, which spring from the lowest moods of a mercurial temperament, have been selected and presented in the worst light, and the burden of explanation thrown upon Mr. Beecher. Few men probably could stand such a dragging forth of their inmost weaknesses without disclosing what would astonish their nearest friends and their own better selves. The excessive self-condemnation, the distorted views of his whole relation to the case which Mr. Beecher has had to explain are to be taken with this large allowance—they were the utterances of the man at his most unguarded and depressed moments, snatched at and preserved by treachery, and first given to the world in the light of most distorting commentary." The *Christian Union*, however, believes that his conduct in this matter, if erroneous in some respects, and his sacrifices in order to suppress a scandal, though they may be forgotten or misunderstood in the tumult of the present, will one day shine out clear, and ennoble in the eyes of the world a man who made many mistakes, but never erred ignobly.

Mr. Beecher preached a sermon at Twin Mountain House, New Hampshire, on Sunday, August 30, to a large congregation, taking for his text the 4th and 5th verses of the 12th chapter of Romans, "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Mr. Beecher commanded the closest attention of his audience for an hour or more, dwelling at some length upon the subject of Christian unity as against a unity of mere outward forms of religion. Too much thought and attention, he said, had been given to the external matters of Christian organisation to the detriment and neglect of their growth in spiritual unity. Men are so differently constituted that it is an impossibility for them to unite in a common religious belief. It is the part of true Christianity to exercise sympathy and love towards all mankind, no less to the criminal and the outcast than the upright. As the parent prefers the comfort and welfare of the offspring to his own, so man should desire the welfare of his fellow man. We should not let our abhorrence of crime and immorality destroy our sympathy for the criminal and ungodly.

We learn by a telegram from New York dated Saturday, that Mr. Moulton has published a second statement reiterating his accusations against the Rev. Henry Ward Beecher, and stating that Mr. Beecher's letters themselves totally refute the charge of blackmailing made against him (Mr. Moulton).

A new "workman's city," on the plan of the Shaftesbury Park Estate, is to be founded at the west end of London.

Miscellaneous.

THE POPULATION UNDER SCHOOL BOARDS in England is as follows:—London, 3,266,987; 94 boroughs, 5,172,446; 710 parishes, 1,773,572. Total, 10,213,005. In Wales:—12 boroughs, 124,473; 190 parishes, 410,271. Total, 535,744. Total in England and Wales, 10,748,749. The total population at present under bye-laws is 9,538,971.—*School Board Chronicle*.

THE NORTHAMPTON ELECTION.—A requisition is now in course of signature to Mr. Jacob Bright to induce him to stand for this borough, but it is thought that some of the convictions of that gentleman will not be in his favour. Meantime Mr. Charles S. Pearce, an advanced Liberal and formerly a town-councillor of Northampton, has arrived. He is an Anti-State-Churchman. A Mr. Bell, who once threatened to contest the borough, has retired. Mr. Bradlaugh addressed a large meeting in the Town Hall, Northampton, on Monday night, and about 2,000 persons were present. Besides the candidate, Mr. George Odger, Mr. Watts, and Mr. Foote spoke.

FRUIT IN COVENT GARDEN.—We never remember to have seen Covent Garden Market better supplied with fruit than at present. Some fine pines have just arrived from St. Michael's in excellent condition. Grapes are imported in large quantities from Lisbon, and also from Jersey. These are of good quality, and realise, on an average, 6d. per lb. Figs from Worthing and the Channel Islands (Guernsey) are plentiful. English melons are now in season, and large quantities of melons also come from Spain (Denia and Cadiz). Apples, pears, and plums, of home growth, are excellent in every way. Bananas and prickly pears are now arriving in quantity, and there seems a plentiful supply of filberts, cobnuts, and walnuts.—*Garden*.

LIBERALISM AT GREENWICH.—For several years past the Liberals of Greenwich have been divided into two hostile camps, one section belonging to the Liberal Association, and the other to the Advanced Liberal Association. After considerable negotiation, a union of the two bodies has been effected, and in the future the party will be united in one organisation, under the title of the Borough of Greenwich Liberal Association. The association is to be governed by a general council, composed of representatives from Woolwich, Greenwich, and Deptford, where there will be a branch association, to elect the committees and officers. The supporters of Mr. Gladstone, the sitting Liberal member, and of Mr. Baxter Langley, one of the late Liberal candidates, are acting in concert in the new movement.

LIBERALISM IN BUCKS.—The electors of Aylesbury have presented Mr. George Howell with a handsome timepiece in recognition of his having contested Aylesbury in the Liberal interest in 1868 and at the last general election. The presentation was made in the Station-street Chapel, which was crowded. In returning thanks for the testimonial, Mr. Howell referred at length to the circumstances of his candidature, and showed by an analysis of the votes that at least there was no Tory reaction in Aylesbury, but a decided Liberal gain, he having polled thirty-nine more than a third of all who voted. The Liberals must unite to carry electoral reform, a reform of the land laws, revision of taxation, the repeal of penal laws against workmen, and the question of Church disestablishment.

EDUCATIONAL COMPELSION IN LONDON.—At Southwark, on Friday, the magistrate was engaged some time in hearing summonses taken out by the school board visitors against parents for not sending their children to school. One defendant, a widow, came with her child, a boy eight years old, and said she could not make him go to school. She wished him sent to an industrial school. Mr. Benson said it was absurd for the mother to say she could not control a child of that age. He supposed she wanted the child sent to the school at the expense of the ratepayers. Every child so sent cost the ratepayers 30l. a-year. The school board officer said that she already had a daughter in a reformatory school. Mr. Benson ordered the defendant to take the boy home and make him go to school. If she did not do so, and the boy was sent to an industrial school, she would have to pay for him. In another case, the father of a child wished his child sent to an industrial school, and said he would pay for him. On being told he would have to pay 5s. per week, he wanted the magistrate to make it less. Mr. Benson, after inquiring into the man's circumstances, said he could not, and pointed out that it was little enough to support a child every week. The defendant said if that was the magistrate's opinion he would pay 5s. per week. In some other cases small penalties were imposed, and one woman declared she would sooner go to prison than pay.

COLLEGE FOR WORKING WOMEN.—Early in October a college for working women is to be opened at 5, Fitzroy-street, Fitzroy-square, under the superintendence of Miss Ewart, Miss Lucy Harrison, Mrs. Litchfield, Miss Martin, Mr. and Mrs. Tansley, and other equally well-known friends of the educational movement. A liberal list of subjects appears on the prospectus—including history, German, drawing, book-keeping, geography, French, arithmetic, Latin, singing, and algebra. As these subjects are to be taught gratuitously the fees will be very low. There is to be a library in connection with the

college, and one room will be set apart as a coffee and conversation room. Occasional lectures on various subjects will also be given, and amongst those who have promised to assist the college in this way are the Rev. J. S. Brewer, Miss Chessar, Arthur Cohen, Esq., Q.C., the Rev. D. L. Davies, J. G. Fitch, Esq., S. R. Gardiner, Esq., A. G. Henriques, Esq., T. Hughes, Esq., Q.C., Miss Annie Keary, J. Norman Lockyer, Esq., George Macdonald, Esq., Mrs. John Macdonell, James Macdonell, Esq., J. D. Morell, Esq., LL.D., W. R. S. Ralston, Esq., Professor Croom Robertson, Professor Seeley, Dr. Storror, and W. Cave Thomas, Esq. It can hardly be doubted that with such a programme as this the college will secure a large body of students, and its position will be most convenient for those whom it is particularly intended to serve.

THE COMTE DE JARNAC, the newly-appointed ambassador from France to London, received a warm welcome on Wednesday in the town of Tipperary. The count has large estates in the neighbourhood, and he enjoys great popularity for his kindness as a landlord. The recurrence of the annual show of the Tipperary Union Farming Society, of which the count has for years been president, furnished a suitable opportunity for offering to him the congratulations of the residents and his tenantry on his appointment; and in the show-yard Colonel Purefoy read an address, to which his excellency returned a suitable reply. In the evening the society dined in the Assembly Room—his excellency in the chair. His health was proposed as chairman, the speaker tracing the history of his family back to the middle ages, adding that the count had always been loyal to the monarchy, and hoping that when he relinquished the high office to which he had been appointed he would return to Tipperary. Count de Jarnac responded amid great enthusiasm. Letters of congratulation were read from Mr. Disraeli and Lord Derby. The former wrote as follows:—"I could not help recalling a quarter of a century ago when we were awaiting together at the Coventry Club the bulletins which announced a revolution in your country which I never cease to deplore. Time has again brought to you the great charge which you then seemed on the eve of fulfilling, and which you will conduct with the high principles which always distinguished you, and the experience which the course of five-and-twenty years has brought to both of us. I am writing to the Queen this day, and shall have the gratification of conveying to Her Majesty the sentiments you have so happily expressed."

CREMATION.—There was an extraordinary scene at West Hartlepool on Tuesday. Mr. Edward Turnbull, solicitor, one of the Town Improvement Commissioners, had given notice of a motion in favour of cremation, as it was proposed to purchase land for enlarging the present cemetery. Before the commissioners assembled, about 200 women, mostly belonging to the working classes, forced their way into the room, and freely expressed their opposition to cremation. When Mr. Turnbull arrived he was hooted, and there were cries of "Burn him," "Stick him in a tar-barrel," "Give us Christian burial." When the proceedings opened, Mrs. Peart handed in a petition which purported to come from the mothers in West Hartlepool, protesting against cremation as "revolting to the ideas of modern civilisation," and calling upon the commissioners to "scout with indignation so monstrous a proposition." The reading of this petition was loudly applauded; and then Mrs. Clarkson, a respectably dressed woman, asked Mr. Turnbull to withdraw his motion, saying she was certain he would not be able to carry it, and that if he did, it would result in a bitter feeling throughout the town. The chairman assured the people that they need not be alarmed, as, even if the motion were carried, which was most unlikely, the commissioners had no power to "cremate." He begged the "deputation" to withdraw, and assured them that their petition should have every attention. The crowd then slowly withdrew, with renewed cries of "Burn Turnbull," "Let him taste it first," "Put him in a furnace," &c. Mr. Turnbull afterwards brought forward his motion; but as no one seconded it, it fell to the ground. During the time the meeting was held the crowd outside increased to about 2,000, and upon Mr. Turnbull leaving the Athenæum he was received with tremendous uproar and followed to his office.

Cleanings.

Strasbourg Cathedral is now beaten. It no longer has the highest spire in Europe. The new church of St. Nicholas, Hamburg, has just been finished, and the great cross was placed on the summit last week. The total height is 472 feet. This is 6 feet higher than Strasbourg.

CASTLES IN THE AIR.—A poor vicar in a remote diocese had, on some popular occasion, preached a sermon so acceptable to his parishioners that they entreated him to print it, and he undertook a journey to London for that purpose. On his arrival in town he was recommended to Mr. Rivington, to whom he enthusiastically related the object of his journey. The printer agreed to his proposals, and required to know how many copies of the sermon he would have "struck off." The reply was, "Why, sir, I have calculated that there are in the kingdom ten

thousand parishes, and the majority of them will at least take one, and others more, so that I think we may venture to print about 35,000 or 36,000 copies." The publisher remonstrated, the author insisted, and the matter was decided, and the latter returned home in high spirits. With much difficulty and great self-denial a period of about two months was suffered to elapse, when his golden venture so tormented his imagination that he could endure it no longer; so he wrote to Mr. Rivington, desiring him to send him the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. Rivington's convenience. Judge of the astonishment and anguish excited by the receipt of the following account:—"The Rev. — Dr. to C. Rivington. To printing and paper, 35,000 copies of sermon, 785l. 5s. 6d.; Cr. by sale of 17 copies of the said sermon, 1l. 5s. 6d.; balance due to C. Rivington, 784l." The publisher, however, in a day or two sent a letter to the following purport:—"Reverend Sir,—I beg pardon for innocently amusing myself at your expense, but you need not give yourself any uneasiness. I know better than you could do the extent of the sale of single sermons, and accordingly have printed but 100 copies, to the expense of which you are heartily welcome."—*Leisure Hour.*

A MERMAN.—Not long ago we announced the melancholy death of the sea-serpent in America, and it is some slight consolation to hear that he has found, if not a worthy successor, at least one who is by no means despicable. A merman has lately been seen on the coast of Ireland, and has, according to a correspondent of the *Coleraine Chronicle*, thrown the inhabitants of Portrush into a state of considerable alarm during the past few weeks. His appearance is quite sufficient to justify some nervousness, for it is, although interesting, far from prepossessing. He is thus described by Dr. Snaggleton, "a scientific and highly gifted naturalist and a writer of some repute," who had the ill-luck to see him one day when taking an expedition in a boat near the "Blue Pool" with two ladies. "In form and colour," says Dr. Snaggleton, "he has much the appearance of an ordinary man; the skin was perfectly white, with the exception of the lower part of the body, which appeared to be striped and of a blue and white colour. There was a great quantity of black hair underneath the chin, and the nose appeared to be prominent and well developed. When I observed him he was standing composed on the top of a small cliff, with the arms pressed close down to the sides; and suddenly, to my astonishment, he took a sort of side leap into the sea within twenty feet of our boat. Fearing for the safety of the occupants of our small craft, I quickly pulled out into the open sea and saw nothing more of him." Dr. Snaggleton thinks this mysterious creature may perhaps belong to a species termed "Submergis Japonarius, or Japanese sea-diver," and intends if possible to procure a specimen and place it in the Belfast Museum. From the doctor's description, however, there is just a faint hope that the merman may turn out to be a member of Parliament (probably a Conservative, from his being striped blue and white) enjoying his "relaxation" after the arduous duties of last session.—*Pall Mall Gazette.*

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

VALEUDO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

HOLLOWAY'S OINTMENT AND PILLS.—"PAINLESS CURES."—Sores, wounds, and other diseases affecting the skin are amenable by this cooling and healing Ointment. It has called forth the loudest praises from sufferers for years under bad legs, abscesses, sores, wounds, and chronic illness, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows, by restraining inflammation and allaying pain. In neuralgia, rheumatism, and gout the same application, properly used, gives wonderful relief. Suppressed gout, by which the natural powers are paralysed, the natural vigour blighted, the strength exhausted, comfort and happiness annihilated, is soon brought out by Holloway's remedies.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analysed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

GROVE—WILLIAMS.—Sept. 10, at Victoria-road Congregational Church, by the Rev. H. Oliver, B.A., Edwin Grove, Esq. of Stow Park, Newport, Monmouthshire, to Miss Anne Williams, of 32, Bridge-street. No cards.
JELLEY—WRIGHT.—Sept. 10, at Wellingborough, by the Rev. Alexander Murray, of Peterborough, James Jelley, of Harrowden Magna, to Mary, only daughter of the late Charles Bosworth Wright, Esq. of Kettering.
PEIPERS—WILKS.—Sept. 10, at Finchley Congregational Church, by the Rev. Mark Wilks, uncle of the bride, Constantin A. G. Peipers, of Reichenau, Austria, to Cecilia Jane, eldest daughter of the late Washington Wilks.

FUNERAL REFORM

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 9, 1874.

ISSUE DEPARTMENT	
Notes issued	£37,373,925
Government Debt	£11,015,100
Other Securities	3,981,900
Gold Coin & Bullion	22,373,925
Silver Bullion	—
	£37,373,925
BANKING DEPARTMENT	
Proprietor's Capital	£14,563,000
Reserve	3,737,858
Public Deposits	4,723,629
Other Deposits	18,874,448
Revenue and other Bills	389,059
	£42,307,994
	£42,307,994

Sept. 10, 1874.

F. MAY, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 14.—We have small supplies of English wheat, and the arrivals from abroad are only moderate. Prices are just supported, and the trade is much in retail for immediate consumption. The flour trade continues depressed, and prices are unchanged. Barley is 1s. lower for both malting and grinding. Maize is dearer. Beans and peas are nominally as last week. We have a liberal supply of oats, but they are met by a good demand, and prices are 6d. to 1s. per qr. higher since this day week. We have few arrivals of cargoes. Wheat supports late prices, and maize is 1s. per qr. dearer.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. d.	s. d.	Grey	43 to 45	
White fine	— 52		Marble	45 48	
" new	— 47		White, boilers	45 48	
red fine	— 48		Foreign	44 46	
" new	— 44				
Foreign red	49 51		RYE—	42 44	
" white	51 53				
BARLEY—			OATS—		
Grinding	33 35		English feed	26 33	
Chevalier	40 48		" potato	—	
Distilling	39 42		Scotch feed	—	
Foreign	39 42		" potato	—	
MALT—			Irish Black	26 29	
Pale, new	76 81		" White	25 30	
Chevalier	—		Foreign feed	26 28	
Brown	56 61		FLOUR—		
BEANS—			Town made	39 47	
Ticks	43 44		Best country	37 33	
Harrow	46 50		households	—	
Pigeon	50 56		Norfolk and	—	
Egyptian	42 43		Suffolk	33 35	

METROPOLITAN CATTLE MARKET, Monday, Sept. 14.—The total imports of foreign stock into London last week consisted of 18,495 head. In the corresponding week last year we received 16,309; in 1872, 15,109; in 1871, 17,756; in 1870, 9,932; and in 1869, 13,178 head. The cattle trade to-day has been rather staid. A full average supply of beasts have been on sale, but foreign breeds have chiefly preponderated. From our own grazing districts the receipts of beasts have been only moderate, and the quality has been rather various. For the choicest breeds the market has been firm at full currencies, otherwise the trade has ruled quiet. The best Scots and crosses have sold at 6s. 4d. to 6s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,250; from other parts of England, about 250; from Scotland, 45; and from Ireland, 380 head. On the foreign side of the market there has been a good show, comprising about 2,516 Tonning, 772 Dutch, and 100 Gothenburgh. For the best stock the demand has been quiet at about late rates. Inferior breeds

have been dull. The sheep pens have been less liberally supplied. With a firm market the tendency has been against buyers. The best Downs and half-breeds have sold at 5s. 4d. to 5s. 6d. per 8lbs. Calves have been in moderate supply and fair request, at late rates. Pigs have been quiet.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inf. coarse beasts	4	0	to	4	6	Pr. coarse woolled	5	2	5	4
Second quality	4	8	5	0		Prime Southdown	5	4	5	6
Prime large oxen	6	2	6	4		Lge. coarse calves	4	4	4	10
Prime Scots	6	4	6	6		Prime small	5	0	5	8
Coarse inf. sheep	4	8	4	10		Large hogs	4	4	4	8
Second quality	4	10	5	2		Neat sm. porkers	5	0	5	4

METROPOLITAN MEAT MARKET, Monday, Sept. 14.—There was a moderate supply of meat on sale here to-day. The demand was somewhat slow, at the following currency—

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	3	6	to	4	2	Inferior Mutton	3	4	to	4	0
Middling do.	4	4		4	8	Middling do.	4	4		4	8
Prime large do.	4	10		5	4	Prime do.	4	8		5	0
Prime small do.	5	0		5	8	Large pork	3	8		4	4
Veal	4	0		5	0	Small do.	5	0		5	8

PROVISIONS, Monday, Sept. 14.—The arrivals last week from Ireland were 330 firkins butter and 3,131 bales bacon, and from foreign ports 39,778 packages butter and 2,602 bales bacon. Foreign butter was very firm, particularly for the finest qualities, best Dutch, 13s. to 14s. For Irish scarcely any inquiry, the prices in Ireland being too high for this market. The bacon market ruled steadily without change in value of best Waterford. Limerick declined 1s. per cwt. No change in Hamburg.

HOPS, BOROUGH, Monday, Sept. 14.—An active business has been transacted to-day in new hops, especially in colour sorts, which description may be quoted fully 10s. dearer. Medium samples do not at present meet with a ready acceptance. Picking is progressing, and with very few exceptions the hops come down much under the general estimate. Yearlings are in better demand, and selling at recent rates. Mid and East Kent £6 £7 £9; Wexham of Kent £6, £8 10s., £8 10s.; Sussex, £8, £8 10s., £8; Farham and Country Farham, £8, £8 10s.

POTATOES, BOROUGH and SPITALFIELDS, Monday, Sept. 14.—Increased supplies of home-grown potatoes have been on sale to-day, for which the trade has been steady at late rates. Very few foreign potatoes are on offer. Regents, 65s. to 90s. per ton; Shaws, 60s. to 80s. per ton; Kidneys, 90s. to 120s. per ton; Rocks, 60s. to 70s. per ton. Last week's imports were 4 bags from Rotterdam, 1,445 from Antwerp, 500 Brussels, 19 St. Nazaire, 102 barrels and 93 sacks from Dunkirk, and 70 tons from Portreux.

SEED, Monday, Sept. 14.—No English cloverseed yet comes forward. Fine samples of foreign, as well red white, were held for fully as much money. New trifolium realised previous rates, with a steady demand. Best trefoil was held for quite as high rates, with rather more inquiry for such. New white mustards commanded the prices of the previous week. A further portion of the supply was taken off by the manufacturers. Canyseed sold on former terms steadily. Hempseed was saleable, without change in price. Best samples of English rape-seed were taken off at previous values; but red parcels were dull, and difficult of sale. New winter tares commanded the extreme prices of last week, with a good demand. Grass seeds were placed steadily, and prices were well supported.

WOOL, Monday, Sept. 14.—The market has been without feature. The business doing has been on a moderate scale, and prices have been without alteration.

OIL, Monday, Sept. 14.—Lined oil has been quiet, at about late rates. Rape has been firmer, but not active. Other oils have sold slowly.

TALLOW, Monday, Sept. 14.—P.Y.C. is dull, at 41s. 9d. per cwt. on the spot. Town tallow is quoted at 38s. 6d. per cwt., net cash and rough fat, 1s. 10d. per 8lbs.

COAL, Monday, Sept. 14.—There being a report that the wages question in the North is likely to be settled without a strike, the market was very heavy at last day's prices. Heltons, 27s. 6d.; Lambton, 27s.; Hutton Lyons, 25s. 9d.; Tunstall, 25s. 9d. Ships for sale, 33; at sea, 10.

Advertisements.

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THE REGENT, £2 15s.

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SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALLY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 30, EDGWARE ROAD (Corner of Seymour-street) AND 4, CHARLES STREET, SOHO, LONDON.

GAZE'S PALESTINE AND EGYPT TOURS.—Sixty Guinea.—GAZE and SON, originators and first conductors of Eastern Tours, will start an ELEVENTH SERIES of Tours to the Holy Land and Egypt, commencing OCTOBER 8.

GAZE'S NILE TOURS.—By Dahabeahs; personally conducted, and for independent travellers; starting October 12. See "Oriental Gazette," post free, 3d.; Hy. Gaze and Son, 142, Strand, London.

OLD COINS FOR SALE.—Gold, Silver, Copper, Saxon, English, Roman, Greek, &c. Lists free.—J. VERITY, Earlsheaton, Dewsbury.

A SUPERIOR GIRLS' SCHOOL TO BE DISPOSED OF AT CHRISTMAS NEXT. It is well situated on the borders of a large Town in the Midland Counties, and has been held for many years by the present proprietors, who then retire.—For terms, &c., apply to Beta, Messrs. Relfe, No. 6, Charterhouse-buildings, Aldersgate, London, E.C.

THE DAUGHTER of a Congregational Minister DESIRES AN ENGAGEMENT in a Family at MICHAELMAS. Acquirements, English, Music, Drawing, and French.—Address, K. O., Post-office, Bridgnorth.

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CITY BONDS of the UNITED STATES.

Dols.	Gold price.
350,000 New York City 7s.	97 1/2
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450,000 Brooklyn City 7s.	97
225,000 Jersey City, N.J., 7s.	92
150,000 Louisville, Ky., 7s.	86
50,000 Kansas City, Mo., 8s.	86
180,000 Chicago, Ill., 7s.	96
300,000 Cincinnati, Ohio, 7.30s.	96 1/2
90,000 Newark, N.J., 7s.	93 1/2

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Against ACCIDENTS of ALL KINDS.

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PAID-UP CAPITAL and RESERVE FUND, £140,000.

ANNUAL INCOME, £160,000.

£810,000 HAVE BEEN PAID AS COMPENSATION.

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WILLIAM J. VIAN, Secretary.

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G	94s.	104s.	99s.	55s.	65s.	60s.
H	102s.	112s.	107s.	60s.	70s.	65s.
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C	33s.	50s.	16s.	16s.	8s.	12s.
D	42s.	60s.	17s. 6d.	17s. 6d.	8s. 6d.	14s.
E	50s.	70s.	22s.	22s.	11s.	16s.
F	55s.	75s.	24s.	24s.	12s.	18s.
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SIGHT IS THE GREATEST GEM OF NATURE.

ALL YOU THAT SUFFER

FROM BAD EYES,

READ THE FOLLOWING

TESTIMONIALS.

THOUSANDS OF CURES.

MOST WONDERFUL RESULTS

EVER KNOWN.

EDE'S PATENT AMERICAN EYE LIQUID.

THE Cures this Liquid is effecting every day are Marvellous! Dimness, aged, weak, watery, sore, bloodshot, kells, cataracts, specks, colds, inflamed, near-sight, over-worked, and every disease of the Eye can be cured in a few dressings.

THOUSANDS OF TESTIMONIALS. Some of the most wonderful Cures ever witnessed of men, women, and children, some who had been in Hospitals and under the best Medical Men of the Day. Sold in bottles at 2s. 9d., 4s. 6d., and 11s. each.

THE following are selected from Thousands of Testimonials, the whole of which can be proved Genuine:—

From Miss WILD, Waterloo-road, Cheetham, Manchester. Fairy Hill House, June 18, 1873.

Dear Sir,—I wish you to forward me another bottle of your Eye Liquid as soon as possible, for I find it is doing me good already. Hoping to have it by return.

1, Beehive-terrace, Wilton-street, Loxells, Birmingham, August 23, 1873.

Mr. John Ede, Birchfield, Birmingham.
Dear Sir,—I am now in my eighty-fifth year, and have been suffering from defective sight for the last four years to such an extent that I was entirely prevented working at my business—namely, that of a rule-maker. About the first week in January this year I purchased a bottle of your "Patent American Eye Liquid," since then, and up to this date, I have had two others, and am delighted to say my sight is so far restored that I am enabled, even at my advanced age, to resume work at my trade. You are at liberty to make any use of this letter you choose for the benefit of other sufferers, and refer any person to me you please.—I am, dear sir, yours, &c.,

WM. BAKEWELL.

Lancaster-street, Birmingham, June 5th, 1872.

Sir,—I beg to acknowledge with thanks the value of your Eye Liquid. I was suffering from a severe burnt eye, and after applying your valuable Liquid several times I was perfectly cured. I can also testify that it has done some wonderful cures for my shopmates. I shall not forget to recommend it to my friends, as I am sure it is well worthy of recommendation.—I am, your obedient servant,

ALEXANDER ADAMS, Gun Furniture Forger.

To Mr. J. Ede.

March 1st, 1873.

Sir,—Your Patent American Eye Liquid has quite taken the kells from my daughter's eye, being quite blind for several days. Please send me another bottle, as I always keep one by me.—Yours truly,

Mrs. BEALY, B 94, Brearley-street.

143, New John-street West, Birmingham.

Sir,—I was suffering from a severe cold and inflamed eye. I consulted two physicians but to no relief; and being recommended to try your Patent American Eye Liquid, I did so; being happy to say a few dressings have quite cured me.—Yours, &c.,

A. LILLY.

Birmingham, March 8th, 1873.

Dear Sir,—I have great pleasure to inform you that using the 2s. 9d. bottle of your Eye Liquid has quite cured the eyes of my favourite pony (the little grey that took the first prize at the horse show). I thought it quite an impossibility to cure it, but before using it all I found his sight as good as ever. I also have suffered myself from dimness of sight, and occasionally a mist came over my eyes, so that I could scarcely see to receipt my bills; but, after using your Liquid several times, I have not suffered since.—Yours, &c.,

FRED. BOWER.

Malister, Brewer, and Wine and Spirit Merchant, Albion-street, Birmingham.

To Mr. J. Ede.

Victoria-road, near Potter's Hill, Aston Park, July 22, 1871.

Dear Sir,—My eyes have been weak and bad for many years, and I could not get anything to do them any good till a neighbour of mine told me to get a bottle of your Liquid, and I did so, and I find a great relief from it, for I can see better now than I could thirty years ago. It wants no recommending—it recommends itself. Those that have tried it will never be without it. Please to send me another 2s. 9d. bottle.—Yours respectfully,

Mrs. CLARE, 82 years of age.

Lansdowne-villa, Birchfield.

Sir,—I have tried a bottle of your Liquid, and it has made my eyes quite well. I shall recommend it to everybody I know, for I am sure it is a good thing for the eyes, for I speak as I find it.—Yours truly,

G. C. BAKER, late of the Tower Arms, Lench-street, Birmingham.

Sir,—I have much pleasure in testifying to the surprising efficacy of your famed Eye Liquid, which I thoroughly believe has cured me of a scum on the right eye, which I had suffered from for about nine years, after trying numerous remedies for several years without any good result. Accept my grateful thanks.—I am, Sir, your obedient servant,

CHARLES REILEY, Sergeant-Major Royal Cardigan Militia.

To Mr. Ede.

Dear Sir,—Mr. Mountford, builder, of Small Heath, informs me that his wife was afflicted for two years and a half with a dimness in both her eyes to that extent till she could scarcely see. Had medical advice, but to no purpose, was recommended to try your Eye Liquid, and after only two bottles was completely cured; and she is willing for you to make what use you like of the above for the benefit of others.—Yours truly,

RICHARD BROWN, Chemist, Spring Hill, Birmingham.

Mr. Ede,—Sir,—I feel very happy to let you know my eyes are much improved. This is my own writing, and I have not had the pleasure of doing the like for a number of years, until your valuable remedy enabled me to do so. I hope you will put my name in your list of testimonials. Let any person come to 35, Bow-street, Little Bolton, and if I do not thread the smallest needle they can produce I am in fault. They may inquire from the neighbours who have known me for the last 36 years in one street, and they will tell me I was unable to find my own door until I obtained your valuable Liquid. I had begged myself paying doctors 3s. 6d. and 4s. 6d. a bottle for about two thimblefuls of eye water, but all to no use. I went to the eye institutions of Liverpool and Manchester, where they put me in great torture by turning my eyes and operating on me in various ways to no purpose. I was getting worse until I was told of your remedy, which appeared in the Birmingham newspapers, and I obtained a small bottle. I shall for life feel obliged and thankful to you; more I cannot do than pray for your prosperity and welfare. I am 84 years old, but still healthy.—I am, yours,

PATRICK GAVIN, 35, Bow-street, Little Bolton.

Mr. Ede,—Sir,—I will thank you to send me a bottle of your Eye Liquid. A friend of mine purchased a bottle during his visit to Scarborough, and received so much benefit from it that I am induced to try it.

R. GRAY, Aire and Calder Glass Co., Cast'ford, near Normanton, Yorkshire.

Mr. Ede,—Sir,—Will you please send me another bottle of your Eye Liquid. Please send it by return, as I cannot possibly do without it. It is doing me good.—Yours respectfully,

J. GENDERS, London-road, Chesterton.

Sudden, near Rochdale, Lancashire, Sept. 20, 1873.

Mr. Ede,—Sir,—Will you please send me another bottle of your American Eye Liquid at 2s. 9d.? The last has done me a great deal of good, and I think another will make a perfect cure.—Yours truly,

J. YARWOOD.

Gower-road, near Swansea, Sept. 20, 1873.

Sir,—I am happy to inform you that the bottle of Eye Liquid I received from you has quite cured my eyes, after years of near-sight. I would recommend it to all miners and others with weak eyes.—Yours respectfully,

GEORGE HOPKINS.

The following is an extract from the Official "Lloyd's List" of June 19, 1874:—"The Human Eye and its Diseases."—Few persons are aware how marvellously beautiful and complex a structure is the organ of vision, nor is it possible for us within the limited space of a mere paragraph to explain the various peculiarities so fully that our readers might obtain only an abstract notion thereof. Volumes have already been devoted to the subject by eminent oculists, and other surgical authorities; poets and philosophers also have eulogised the wondrous and charming influences of this "window of the soul" and "queen of the senses," but our purpose in these brief remarks is not that of an essayist, but rather an allusion to the minor ailments to which the eyes of most people are so frequently subject and exposed, more particularly those resident in tropical or humid latitudes, such as dimness, weakness, watery, sore, or inflamed eyes, forms of disease which, though oftentimes purely local, are exceedingly troublesome and painful to the sufferer, and if neglected for a length of time may possibly become a constitutional disorder. It may be observed, also, that many eye lotions used are absolutely dangerous in the hands of unskilled persons, because of certain strong chemicals or poisonous properties which they contain. One specific, however, for alleviating the affections alluded to has recently been brought under our notice, supported by innumerable testimonials of an entirely voluntary character from all parts of the kingdom, attesting unquestionably with reference to many difficult and long-standing cases its speedy efficacy of cure. We allude to the Patent Eye Liquid, prepared solely by Mr. John Ede, of the Birchfield-road, Birmingham. We have been assured that this preparation has given complete relief to many who had been previously treated unsuccessfully in some of the leading hospitals, and as may readily be imagined, is much sought after in districts where it has become known. It is furthermore quite harmless in use.

NOTICE.—In consequence of the Wonderful Cures and Great Sale, the PATENT EYE LIQUID now commands unparalleled success. Persons are now trying to palm off a Spurious Article on the Public. Ask for, and see that you get, EDE'S PATENT AMERICAN EYE LIQUID on each Label. Sold in every town in the Kingdom. By post from Mr. John Ede, Birchfield-road, Birmingham.

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Have you taken these Pills? If not, give them one trial. They purify the blood, thus giving a vigorous and healthy tone to the stomach, thereby preventing Skin Diseases of all kinds, cure Gout, Rheumatism, Neuralgia, Sciatica, Bronchitis, and all disorders of the Chest and Throat. These celebrated Pills also cure Headache arising from Biliary secretions, Pains in the Side and Back, Gravel, Piles, Wind, Scrofulous Ulcerations, Blotches and Sores, however long standing. Their efficacy is truly wonderful, greatly surpassing any medicine yet offered to the public. Testimonials far too numerous to admit of publication. Sold in boxes, 1s. 1 1/2d. and 2s. 9d. per box. Sent to any address on receipt of 15 and 33 stamps, by JOHN EDE, Snowball Villa, Birchfield-road, Birmingham.

Agents in every town in the United Kingdom, and from any wholesale Druggist.

Ask Agents for Testimonials, and please send one when cured.

This Liquid and Pills may be obtained from any Chemist or Patent Medicine Vendor in the World.

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LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Charter and State Gazette.*

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August, 1874

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